THE METHODIST MOVEMENT
IN
NORTHERN ILLINOIS

ALMER M. PENNEWELL

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Dedicated To
The Pioneer Preachers
and
Lay Men and Women
of Methodism

The Methodist Movement In Northern Illinois

ALMER M. PENNEWELL
Author and Compiler
And
President of the Rock River Conference
Historical Society

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BISHOP BEVERLY WAUGH

WHO ORGANIZED

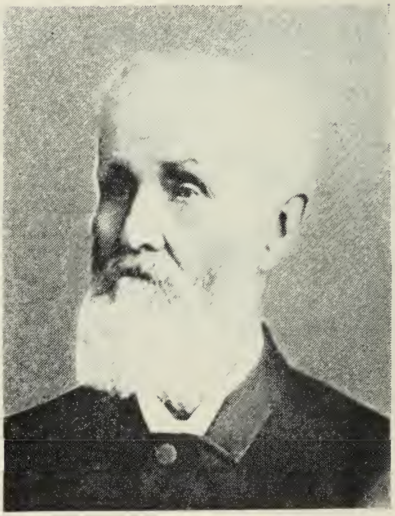
ROCK RIVER
CONFERENCE

AUGUST 26, 1840

BISHOP
ERNEST LYNN WALDORF

Bishop Ernest Lynn Waldorf is a native of New York State, a graduate of Syracuse University. He was ordained in 1900 and served such churches as Centenary, Syracuse; Plymouth, Buffalo; First, Cleveland. Elected Bishop in 1915. Came to the Chicago Area in 1924. His home is Wilmette, Illinois.

BISHOP
EDWIN H. HUGHES
WASHINGTON, D. C.
CENTENNIAL SPEAKER



THE REVEREND
STEPHEN R. BEGGS
PIONEER PREACHER

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FOREWORD

I am hereby extending my congratulations to Dr. Almer M. Pennewell and to those who were associated with him in the observance of the 100th anniversary of the Rock River Conference. The hardships and sacrifices and triumphs of the pioneer movement under Methodist auspices were brought vividly to the attention of the Conference in an un-forgettable way which called for much enthusiasm and brought much invaluable information which up to the time of this celebration was known to only a comparatively few of our Methodist leaders and Methodist constituency.

If there be such a thing as "sanctified pride", then the celebration added to it and this volume will multiply it. We who heard the delineation of the circumstances and characters and achievements of those who came before us and laid the foundations for this, our present Methodist heritage, were inspired to build worthily upon the foundations so well laid. Those who read this book will find in it similar inspiration to worthy endeavor.

One happy and promising result is the careful planning for the Methodist Forward Movement in the heart of every Methodist preacher and Methodist layman throughout the Conference and expressing itself in some plans for definite action on the part of the leadership of every district in the Conference, and reaching every church, large and small, throughout this territory.

We recall the critical hour for England when the commander of the great fleet raised the signal before officers and seamen alike in these memorable words, "England confides every man to do his duty." In this spiritual crisis, filled with so much of danger to the cause we love, and yet so rich in opportunity if carefully and prayerfully planned and executed, we lift the same call for all Methodists of this section.

ERNEST LYNN WALDORF,

Bishop of the Methodist Church

Resident in Chicago.

THE AUTHOR'S APOLOGY

The author and compiler of this volume makes no claim of completeness or perfection. It is the effort of a busy pastor to gather up the threads of Methodist history in Northern Illinois and bridge over from the notable work of A. D. Field to our own times, in the hope that some future historian will present an adequate appraisal of the Methodist Movement in this area.

Our attempt is simply to indicate in broad outline some of the elements and trends of this movement, and to gather up an elementary story of the institutions which have developed under Methodist auspices during the past century. The author has not included the development of these institutions in his story. He has only made incidental reference to them and left it to their responsible officials to tell their own story in their own way.

It has been our aim to make the volume pay for itself, and to that end we have made a nominal charge for space used by the institutions and put a nominal price on the volume to assist in its cost and to insure its wide circulation among Methodist people.

We have done the best we could under our limitations of time and ability to keep the volume as free from errors as possible. For such errors as shall appear, we plead the leniency of the reader.

ALMER PENNEWELL.

ALMER M. PENNEWELL

CONTENTS

Frontispiece - - - - - - - - - - - - - - - III
Foreword - - - - - - - - - - - - - - - - IX
The Author's Apology - - - - - - - - - - - - - X
The Methodist Movement in Northern Illinois - - 15-73
Centennial Program, 1940 - - - - - - - - - 74-75
Centennial Address, 1940 - - - - - - - - - 76-83
Delegates to the General Conferences - - - - - 84-86
Native Sons of Rock River Conference - - - - - - 86
List of Resident Bishops, Chicago - - - - - - - 100
List of Bishops From Rock River Conference - - - 100
List of Publishing Agents from Rock River Conference - - - - - - - - - - - - - - 100
Minutes of First Session of Rock River Conference 1840 - - - - - - - - - - 87-99
In Gratitude to Alvaro D. Field - - - - - - - 105-108
German Methodist Work and Rock River Conference- 108-110
Scandinavian Work and Rock River Conference - - 110-112

ROCK RIVER CONFERENCE INSTITUTIONS

Garrett Biblical Institute - - - - - - - 113-131
Northwestern University - - - - - - - 132-145
Methodist Book Concern - - - - - - - - 146-151
Chicago Training School - - - - - - - 152-159
Wesley Memorial Hospital - - - - - - - 160-178
Chicago Deaconess Home - - - - - - - 179-184
Methodist Episcopal Old People's Home - - - 184-189
Agard Deaconess Home - - - - - - - - 189-191
Methodist Deaconess Orphanage - - - - - 192-198
Chicago Missionary and Church Extension Society - - - - - - - - - - - - - 198-200
Jennings Seminary - - - - - - - - - - 201-203
Wesley Foundation, St. Paul's Methodist Church- 203-205
Goodwill Industries - - - - - - - - - - 205-208
305-306

ROCK RIVER CONFERENCE ORGANIZATIONS

The Chicago Methodist Preachers' Meeting- 208-211
The Methodist Federation for Social Service - - 211-212
The Rock River Conference Postgraduate Club- 212-213
The Rock River Council of Methodist Youth - - 213-215
The Chicago Methodist Social Union - - - - 215-221
Women's Organizations in Rock River Conference - - - - - - - - - - - 221-225
The Rock River Conference Laymen's Association - - - - - - - - - - - 225-234

CENTENNIAL CHURCHES

First Church, Galena - - - - - - - - - - 235-236
Plainfield - - - - - - - - - - - - - - - 236-237
First Church, Chicago - - - - - - - - - 237-243
Belvidere - - - - - - - - - - - - - - - 244-248
Crete - - - - - - - - - - - - - - - - - 243-244
Dundee - - - - - - - - - - - - - - - - 253-255
First Church, Elgin - - - - - - - - - - 263-264
First Church, Freeport - - - - - - - - - 261-262
Geneva - - - - - - - - - - - - - - - - 252-253
Ottawa Street, Joliet - - - - - - - - - 257-259
First Church, Lockport - - - - - - - - - 259-261
Mount Morris - - - - - - - - - - - - - 248-249
Oregon - - - - - - - - - - - - - - - - 249-252
First Church, Ottawa - - - - - - - - - 264-266
Polo - - - - - - - - - - - - - - - - - 255-257
Savanna - - - - - - - - - - - - - - - - 266-268
"Singing Hands" (Chicago Mission for the Deaf) - - - - - - - - - - - - - 269-272

CAMP GROUNDS AND INSTITUTES

Des Plaines Camp Ground - - - - - - - - 273-284
Hostel Movement - - - - - - - - - - - - 284-285
Franklin Grove Camp Ground - - - - - - - 285-296
Berger Camp Ground - - - - - - - - - - 296-297
Lena Camp Meeting - - - - - - - - - - - 294-296
Centenary Camp Ground, New Lenox - - - 297-300
Camp Epworth Institute - - - - - - - - - 300
Lena Young People's Institute - - - - - - - 303
Lake Geneva Young People's Institute - - - 300-301
Lake Geneva Hi-Institute - - - - - - - - 301-302
New Lenox Institute - - - - - - - - - - 302-303
Berger Hi-League Camp, Dolton - - - - - - 304
Berger Jr. League Camp - - - - - - - - - 304

THE METHODIST MOVEMENT IN NORTHERN ILLINOIS

By Almer Pennewell, Chairman
Rock River Conference Centennial Commission

Two events, with important relations to Rock River Conference, occurred in 1766. In that year Methodism began work in the American Colonies. The first Methodist work appeared in New York City with Barbara Heck, Phillip Embury and Captain Webb as the principal figures. In nine years the war for American Independence began. Notwithstanding the increasing confusion of these nine years, the Methodist Movement grew. At the beginning of the war 1500 converts were reported. During the war membership declined in all the churches save the Methodist. At the close of the war 15,000 Methodists were reported.

The secession of the colonies made it impracticable for the American Methodists to be administered from England by John Wesley. The Methodist Episcopal Church of the United States was organized at Baltimore, Christmas Day, 1784, with two bishops, Thomas Coke and Frances Asbury. This conference passed three notable resolutions condemning slavery and liquor, and providing for the organization of a Methodist College.

After the war for Independence, immigration to the wild, western lands began in earnest. With these early immigrants were many Methodists, including some local preachers and class leaders. These local preachers and class leaders were the spearhead of Methodism in these new wild lands. The first known regular appointment to the West was Benjamin Young, 1786, to Kentucky. In 1787 appointments were made to Ohio and in 1800 to Indiana. The Western Conference was ordered in 1796 and reported 7738 white members and 464 Negro members in 1802.

We have it on the authority of Peter Cartwright, a pioneer Methodist preacher, that the first Methodist Class in Illinois was formed by Captain Joseph Ogle, a Revolutionary War veteran, in St. Clair County in 1793. Illinois first appeared in the Western Conference list of appointments in 1803 in these words: "Western Conference, Cumberland District, Lewis Garrett, P. E. (presiding elder); Illinois, Benjamin Young, Missionary." This word "Missionary" is to be appended to the name of many early preachers in Illinois. This "lone circuit of Illinois" appeared in the minutes for 15 years before other circuits were organized. In 1816 the Missouri Conference was set up, including Missouri, Illinois and Indiana. The Illinois

Conference appeared in 1824, embracing Illinois and Indiana, there being only nine circuits in Illinois.

The second event occurring in 1766, with special relation to Rock River Conference, was the birth of Jesse Walker in Buckingham County, Virginia, June 9th. Walker was converted in 1786 in a Virginia Camp meeting. Soon after his conversion he was married to Susannah Webly. There is a tradition that she was converted in the same meeting with Walker.

The Weblys were a well-to-do slave owning family and Miss Webly a society woman. Her father and mother died and soon afterward her only brother perished at sea leaving Miss Webly sole heir to the estate. Again we have a rumor that she liberated her slaves. What became of her estate is not known.

After their marriage the Walkers migrated to North Carolina, East Tennessee and then to West Tennessee, near Nashville. Walker was a dresser of deer skins, which in those days provided a liberal income.

Many attempts were made to persuade Walker to enter the itinerating ministry. He refused on the ground that it would not be fair to his wife, who had been brought up gently, to subject her to the hardships and privations of a Methodist Minister. He steadfastly refused to enter the ministry until death claimed two of their children. Both of them saw this event as a providence leading them to surrender to the call of God. In 1802 Walker was received into the Western Conference and served Tennessee and Kentucky circuits of extraordinary extent until the autumn of 1806.

In the minutes of the Western Conference for 1806 the following notation occurs: "Illinois, Jesse Walker." In this brief manner is announced an event of major importance to Illinois, Missouri and Indiana Methodism. It may be said, with ample support of evidence, that "Jesse Walker is the father of Illinois Methodism", and this claim in no way detracts from the measure of obligation due him from Missouri and Indiana. Like a weaver's shuttle he moved back and forth cross these three states seeking out lonely settlers, preaching in log cabins, holding camp meetings, organizing classes and supervising the young and widely scattered work, weaving the enduring fabric of Methodism. He was a preacher, pastor, presiding elder and missionary to a territory of amazing size. Space forbids us to follow the earlier work of Walker in detail. In vision, courage, dedication, sacrifice and achievement his name deserves to stand among the most illustrious of American Methodism. (The author of this brief sketch hopes, in the near future, to present a biography worthy of this great hero, a work strangely neglected to date.)

Pioneering Northward

Jesse Walker first carried the banner of Methodism into the present bounds of Rock River Conference. In 1823 the minutes of the Missouri Conference contain this appointment: "Jesse Walker, Missionary to the Missouri Conference, with particular attention to Indiana." The Missouri Conference then embraced all of Illinois. Walker immediately set out to visit the Pottawatomie Indians, between the Illinois and Mississippi Rivers, north of Ft. Clark (Peoria.) The Indians were on a hunting excursion in Iowa. Walker followed them and, in conference with their chief, arranged to open a mission school, then returned south. He had been elected in 1823 to the General Conference the following year. In 1824, in company with Thos. A. Morris, afterward Bishop Morris, he rode horse back to Baltimore and attended the General Conference. Before the Conference he rode to Washington to confer with John C. Calhoun, Secretary of War, about the Indian School, the Indians being wards of the government. This trip east required three months. Again, in the fall of 1824, he was appointed missionary to the Indians and set out for Ft. Clark where he organized a school with the six children. In the following spring he proceeded northward with five white families, locating near the site of Ottawa. Later he discovered that he was not on Indian ground and must move. While quite downcast about this mistake he went into the woods to pray and was disturbed by someone approaching. This someone proved to be Shabbonee, an Indian, a good friend of the whites. Shabbonee found a half breed interpreter and they led Walker up the east side of the Fox River on a trip of exploration. Twenty miles north of the mouth of Fox River Walker found a beautiful, wooded spot with a spring. He secured a title from the Indians and re-located here. The location is section 15, township 35, range 5, town of Mission in LaSalle County. The ground is now owned by Mr. L. F. Bowen, a few miles southeast of Sheridan, Illinois. Here he built a log house, twenty by fifty feet, two stories, with five rooms, a smith house, poultry and spring houses, all at a cost of $2400.00. Later a saw mill was added. The school enrolled fifteen pupils. In 1827, Walker reported twenty five members, including one Indian. In 1827 John Dew was Superintendent of the Mission and Conference collector. Walker conducted the school. In 1828, he reported six members, his son-in-law, James Walker, and others having moved farther east.

The Indians moved westward and left the Mission school without pupils. In 1828, Isaac Scarrett was appointed to the failing mission. S. R. Beggs was appointed in 1830 to liquidate the property. Thus ended the first Methodist adventure within the bounds of Rock River Conference.

The Conquest of Northern Illinois

We come now to the Methodist invasion of Northern Illinois. Before going into this story we should trace the progress of the early settlement of this area. The first settlements in Illinois were along the rivers and streams. There were four reasons why the pioneers followed the water courses: transportation, timber for fuel, water for domestic use and highways to carry their produce to the markets. The first settlers in Illinois were the hardy woodsmen from Kentucky, Tennessee, North Carolina and Virginia. They came by water mostly, but some by land. The earliest settlers came in 1781, locating in the Great American Bottom, that fertile land east of the Mississippi River, between the mouth of the Kaskaskia river and the mouth of the Illinois river. Others followed the Wabash river northward, locating in the southeastern portion of the state. In 1800 the total population of the Illinois territory was 2000. Prior to 1812 there were so many discouragements to settlers that few came from the eastern states. The unhealthfulness of the country, Indian outrages, earthquakes and insecurity of land titles, held back the flow of immigrants. After 1812 conditions were more inviting and settlers increased rapidly, coming now from the Eastern and Southeastern states. By 1819 the most hardy pioneers had penetrated to Sangamon county, and the territory numbered 30,000 people. In 1824 the question of slavery was settled in Illinois and immigration from the East began to swell into a large and steady stream and by 1830 the population was 157,445.

We turn now to the settlement of the northern part of the territory. Three foci, making a great triangle, were the points of departure into northern Illinois, namely, Peoria (Ft. Clark), Chicago (Ft. Dearborn) and Galena. There were a few white settlers at Chicago and Galena as early as 1816, the Chicago settlement due to a trading post and Ft. Dearborn, the Galena settlement due to the discovery of lead. The Galena mining district had a population of 2000 in 1830. Peoria was settled in 1819 and remained for sometime the outpost of inland settlements. It was incorporated as a town in 1835. In 1825 the total population of northern Illinois, mostly at the three points just named, was 1236.

By 1825 a few solitary pioneers began to push northward and northeastward along the streams, the Illinois, Fox, Rock, DuPage and DesPlaines Rivers. This forward thrust was difficult and slow. There was a ferry at Dixon, on the

Peoria-Galena stage route, as early as 1826. In 1829 there were a few settlers at the Dixon Ferry and a post office which served the scattered settlers as far as Rockford. In 1830 there was one log cabin in LaSalle County. 1832 saw a few settlers in Will County. Joliet was a tiny village in 1835. Naper's Grove had its first settlers in 1832. McHenry and Lake counties were not open for settlement in 1832. Only a few "squatters" were there in 1836. In 1837 there were about 300 people in Lake County. The Black Hawk War 1831-32 practically stopped the movement, all the settlers fleeing to Ft. Dearborn and Ft. Clark for safety. However, as soon as the Indian troubles were settled the pioneers returned and others began to follow and by 1837 the stream of settlers was mounting. Then came a nation wide financial depression which bore heavily upon the scattered settlers and made life almost unendurable.

Settlement of eastern northern Illinois received a new and powerful impetus in 1833 when the first steam boat came into the Chicago Harbor, opening up transportation from Chicago to the Eastern seaboard by the Great Lakes. In 1833-4 four boats arrived, the following year 180, and in 1836, four hundred fifty boats arrived. Another factor to facilitate settlement was the establishment of stage routes from Peoria to Galena, via Dixon Ferry, and from Chicago to Peoria and Danville. Immigration was stimulated by reports of the building of a canal from Chicago to the Illinois River—the Illinois-Michigan Canal. This proposal produced a land boom all the way from Chicago to Peoria. Many town sites were surveyed and lots sold at fabulous prices for those days. Inasmuch as this project did not become effective until 1850, town sites languished, the boom deflated and many people were left with an empty bag.

Towns first appeared on the rivers, at water falls and crossings or in groves. The earliest settlements along the Fox River were at Aurora, St. Charles and Elgin. These places had small settlements as early as 1834. Following the Illinois and Des Plaines were Ottawa, Joliet and Plainfield. The settlement of the Rock River valley was a little later than the eastward movement. Among the early settlements in this section were Prophetstown, Sterling, Dixon, Oregon and Rockford, these beginning about 1835 with a few log cabins and only slowly growing into villages. Freeport was first settled in 1835 and had fifty families in 1836. Stephenson County had a population of 400 in 1837. But in 1840 the population was 2800. Sycamore was a "dreary village" in 1840. The whole Rock River valley had 21,500 people in 1846 and 66,000 in 1852. The population of Galena was swollen in the summer season. In 1826 it was reported at 1600 and 600 in the mining district.

During the winter the population shrank to a few hundred. In these days Galena was the second largest town in Illinois Territory, Alton holding first place.

With the opening of water transportation, Chicago soon moved into a commanding position. In 1820 there were 12 log cabins in Chicago with about 60 people, mostly half breeds. A voting population of 35 was reported in 1826. In 1830 the population was only 100. Two years later there were reported 6 white families. With water transportation opened in 1830, the population grew rapidly; 4179 in 1837, 4479 in 1840 and 28,000 in 1850.

With the coming of eastern farmer immigrants settlements of the prairies began and the open spaces between the streams began to fill up. The southern pioneers clung to the wooded sections, the element in which they had been reared. The eastern settlers were largely farmers from hilly country. They were enamored by the beautiful, rolling lands, and speedily settled these neglected districts.

We sum up the march of settlers in Northern Illinois by saying that there were very few in 1830 and in 1840 probably not more than 50,000; 21,500 of these in the Rock River Valley, almost 25,000 in the Fox, Illinois and DesPlaines valleys, and 4479 in Chicago.

Circuits and Circuit Riders

The first regular appointment in the bounds of Rock River Conference was that of John Dew to the Galena Mission in 1828. The year before he had served as superintendent and conference collector for the Indian Mission School. He left the school in the autumn of 1828 and visited Galena. It appears that he only explored the field for he returned South for the Winter and returned to Galena in the Spring of 1829. Sometime during the period from the spring of 1829 to the autumn, he organized a class consisting of Reeves Carmack, a local preacher, Mrs. Carmack, George Davison and wife, Janette, and a blind daughter, Sally. Six members were reported from Galena to the Illinois Conference session of 1829, thus tallying with the number of persons reported above. John Dew was appointed President of McKendree College in 1829 and remained there two years and died in 1840. He was a traveling preacher in Kentucky, Ohio, Indiana, Missouri and Illinois, and a presiding elder for four years. His death occurred about one month after Rock River Conference was organized.

Walker Proceeds Northward

In 1828 Jesse Walker was appointed to the Peoria Circuit. The old veteran, now sixty-two years of age and prematurely old on account of his twenty-five years of incessant hardship, entered upon his last campaign for the Lord, a campaign to be closed by his death seven years later. As in his earlier and younger years, he made history. When appointed to the Peoria Circuit, the only known white settlers, north of the Illinois river, were Walker's son-in-law James Walker and family then residing at the place where Ottawa now stands, Pierce Hawley, Edmund Weed and J. Bereford and their families, settled at Holderman's Grove, a few miles northwest of Morris, Illinois. (The writer of this sketch, then pastor at Morris, in 1915, conducted the funeral of Mrs. Holderman, who settled in this Grove, coming there in a covered wagon and going to her funeral in an automobile hearse.)

James Walker, in 1819, a nephew of Jesse Walker, married his cousin, Jane Walker, youngest daughter of Jesse Walker. James Walker was a man of considerable caliber. A native of Tennessee, he enlisted in the army of Andrew Jackson and served through the New Orleans campaign in the war of 1812. He is reported to have been an ardent Christian and held prayer meetings among the soldiers. These meetings disturbed some of the other soldiers and they petitioned "Old Hickory" to quiet the religious enthusiasm of the young recruits. When Jackson learned of the nature of the disturbance, he gave strict orders that Walker and his associates should not be disturbed but be given encouragement. James Walker went to the Salem Indian Mission with his father-in-law, taking a horse power saw mill along. The writer talked with the present owner (1940) of the site of this mission who denied that the mission had a saw mill. "There wasn't any water power for a mill," he said, overlooking the possibility of using "horse power." When Jesse Walker left the Mission, James moved down to the site of Ottawa and later moved to a grove on the DuPage river, afterward called Walker's Grove. Here he conducted a saw mill and is said to have furnished lumber for the first frame building in Chicago. Walker's Grove was a stopping place on the stage between Chicago and Peoria. James Walker soon became well known among travelers and settlers in Northern Illinois. He and his wife were in the first Methodist class organized at Walker's Grove (Plainfield). Later he was elected to the Illinois legislature.

From Peoria Jesse Walker began to scout the north country as far as Chicago for new settlers. He seems to have moved to Walker's Grove in 1828, the year James Walker had settled there.

Jesse Walker organized a Methodist Class at Walker's Grove. This class consisted of Susannah Wesley, wife of Jesse

Walker, James Walker and wife, Timothy B. Clark and wife, Edmund Weed and wife and Brother Fisher and wife, thirteen in all. Historians have not been able to determine with certainty which class antedates, the Galena or the Walker's Grove (Plainfield) class. At the Illinois Conference in the autumn of 1829, Walker reported 287 members for the Peoria Circuit which undoubtedly included the Walker Grove Class. If he organized his class in the autumn or early winter of 1828, it out dates the Galena class which was not organized until the spring or summer of 1829. It will be remembered that John Dew was appointed to Galena in the autumn of 1828 and that he went up and looked over the ground and returned south for the winter. It seems certain, beyond doubt, that Dew did not organize the class that autumn. If, however, Walker did not organize until the spring or summer of 1829, then it is anyone's guess which class was first.

Walker's work for the year 1828-29 was largely exploratory, locating isolated settlers. At the conference of 1829 Walker was reappointed and the name of the circuit was changed to Fox River Mission, including all territory north of Peoria to Chicago. Again it was mostly territory. At the following conference he reported twenty-five members, indicating that the larger part of those reported the year before were on the Peoria end of the circuit.

Walker had visited Chicago in 1825 in company with a Mr. Hamlin. They made the trip by flat boat probably up the Des Plaines and Chicago Rivers. Walker is reported to have held prayers daily on the flat boat. This being the year he opened the Indian Mission, his trip to Chicago may have had some connection with the Indians. At that time there were white people at the Fort Dearborn. Whether Walker preached in Chicago on the occasion is not known, but seems probable, because he preached on every occasion where he could find a few people. He seems to have kept his "weather eye" opened in the direction of Chicago. In 1829, when Chicago came on his circuit, the only known families were Doctor Wolcott, Indian agent, Jno. Kinzie, John Miller, who kept a tavern at the "Point" on the west side, where Walker subsequently lived and John B. Beaubien. Besides these were three or four Indian traders. Walker had no regular appointment in Chicago that year but came up occasionally from Walker's Grove to visit and preach.

In 1830, the name of the circuit was changed again, appearing in the minutes as "Chicago Mission". The old veteran seems not to have lost his interest in the Indians. We have a letter written by him to Bishop Roberts and dated "Chicago, November 25, 1830" which is sufficiently revealing to be given in full:

"Chicago, November 25, 1830

'After my respects to you, I will give an account of my labors since conference. I reached Chicago sufficiently soon to meet the Indians at the time of payment; but the agent was on his deathbed, and he died a few days after, so that no council could be held, or any thing short, be done with them. At length, after five days' starving and drinking, they gave them their money, and all broke up in confusion. One of the chiefs said all must be laid over till the next year. I then went to see the Kickapoos and those of the Pottawatomies that had commenced to serve the Lord. I had to follow them down the Grand Prairie. Some I found on the Ambrose, some on the Little Wabash, and some on the Fox. This has taken four weeks, in which I have been but a few nights in a house. The rains have been frequent; but the Lord has blessed me with health. I have returned to this place well, for which I am thankful. The Indians express a strong desire to settle themselves and change their mode of living. There are three hundred of them who attend the worship of God morning and evening and keep holy the Sabbath day. I can only say that there can be no doubt, but if they could get some place, they would gladly settle themselves, and learn to read the Word of God and till the earth. Such a place is promised them by the Pottawatomies. It is on the Kankakee, and they are going to settle there in the Spring. A blessed field is opened at this time for sending the Gospel to the North-west. God is raising up preachers of the right kind from this glorious work, and nearly two hundred Pottawatomies have already joined them. These have laid aside ardent spirits altogether, also stealing, lying, and all manner of sin. They keep the Sabbath day with all possible strictness, and speak feelingly of the divine influence of the Holy Spirit, and exhort each other to give their hearts to the Savior. I still have some hope that Chicago will some day receive the Gospel. Please send me some instructions."

Jesse Walker

This letter indicates that he hadn't lost hope of the Indians and Chicago receiving the gospel.

In July of 1831, Walker was residing at Walker's Grove and held a camp meeting near his home. S. R. Beggs, Isaac Scarritt and Wm. See, a local preacher from Chicago, assisted Walker. When the camp meeting closed, Walker led a party consisting of Beggs, See and others, on horse back, to Chicago, a distance of forty miles, carrying their food in their saddle bags. They arrived in Chicago late in the afternoon and arranged for preaching at the home of Dr. Harmon at the fort. S. R. Beggs was the preacher. The next morning at 9:30 another service was held in Wm. See's log house at the Point on the West Side. About thirty people were present. On invitation of Beggs, eight persons presented themselves for membership, namely, William See and wife, Minerva, Mrs. Lucy Walker Wentworth and her three children, Susan, Sabiah and Elijah, (Lucy Walker was not of the Jesse Walker family), Caroline Harmon, wife of Dr. Harmon, and Diana Hamilton, wife of Colonel R. J. Hamilton. William See was appointed class leader. There has been some discussion about who organized the first Methodist Class in Chicago, S. R. Beggs or Jesse Walker. The facts related above are clear. Walker was the preacher in charge. Beggs did the preaching on the occasion of the event. Walker had been doing "spade work" before the event, Beggs gave the invitation, Walker as preacher in charge must have received the candidates and appointed the class leader. Take your choice and remember there is honor enough in this event for both.

William See had an interesting and varied life. He, like Walker, Beggs and Scarritt, was a Virginian, born in 1787. He did a great deal of moving in his life time. From Virginia he went to Kentucky, then to north east Missouri, where he joined the church, began preaching, married and had three children born to him. From Missouri he came to Morgan County, Illinois, joined the Illinois Conference, traveled the Peoria Circuit, including Peoria, Tazewell, Fulton and Schuyler Counties. In 1827 he was discontinued at his own request, by the conference and became a local preacher, traveling and preaching with Jesse Walker. In 1830 he was appointd government blacksmith to the Pottawatomie Indians. When Cook County was formed in 1831, including Iroquois, Kankakee, Will, DuPage, Cook, Lake and McHenry Counties, See was appointed County Clerk. In the autumn of that year he settled on a farm near Plainfield. (Many of the pioneer preachers including Walker and Beggs, took up farms, land being cheap and income small.) Four years later he moved to the Root River country (Racine) in Wisconsin and operated a grist mill. Later he went to western Wisconsin and set up a mill. In 1850 he sold his interest in this mill and moved to Texas, returning in a couple of years, riding horse back, and locating again in Wisconsin. Again he engaged in farming. All the years of his roaming about he continued to preach. Farmer, preacher, blacksmith, gunsmith, tavern keeper (not a saloon but a house for entertainment of travellers) public official, he lived until his seventy second year, dying in 1859. It may be proper to add here that local preachers played a very large part in the advance of

Methodism. A considerable part of the wilderness was scouted by them. In the days of large circuits, when the visits of the preachers in charge were few and far between, the local preachers held the fort and "kept the home fires burning" in many a struggling class and church.

We return to Jesse Walker. In 1831, he was appointed to the DesPlaines Mission and superintendent of the Chicago Mission district. Chicago was giving promise of thriving and deemed important enough to have a settled preacher. This preacher was S. R. Beggs. Thus Beggs became the first regular preacher appointed to Chicago. One would suppose that the veteran Walker would have been given this settled post in his advanced years. The reason for the shift seems to come from Walker. He is said to have requested Beggs to take the appointment and, being unable to attend conference, to have written the Bishop urging his appointment. This was in keeping with his whole, long ministry. He was a man of the trail, a lover of the front line, who was restless to move on as soon as the country settled up. One of his comrades said of him: "Brother Walker was always farther on." He was a trail blazer until the end of his life. And herein is the essence of his greatness and of the debt western Methodism owes him.

This new DesPlaines circuit took in the territory east of Lockport and Juliet, (the spelling in those days), Hawleys, four miles southeast of Naperville, Walkers Grove, Ottawa (on the south side of the river) Ox Bow in Putnam County, Sandy Creek, south of Magnolia, Cedar Point, five miles south of Peru and all the country in between. The places named are only regular appointments in homes. Besides these he preached wherever he could gather a few people, such places often became regular appointments. These home appointments were the sources of the churches all over this country.

The Chicago Mission District included all northern Illinois: DesPlaines Circuit as indicated above, Chicago with S. R. Beggs, Fort Clark with Wm. Royal, Galena with Samuel L. Robinson and Rock Island with Philip T. Cordier.

In 1832 Walker was returning to the Mission District as superintendent and to the Chicago Mission while Beggs, thirty-five years his junior, was put on the DesPlaines Mission. One wonders if this was an admission on the part of the old soldier that his steps were slowing down. He now moved to Chicago, where his wife died during the year. They lived in the log house at the Point where the first class was organized. This house was his preaching place and, also, used for a school. This was the period of the Black Hawk War and so much alarm and unrest that little could be done to build up the class.

At the close of this year, ten members were reported. He was returned for 1833-4. Chicago began to prosper. Four vessels entered the Chicago port that year and one hundred eighty the following season. Names began to appear which made history in Chicago. In the Spring and Summer of 1834 Walker and his little group built a church house, the second Methodist Church building within the present bounds of Rock River Conference, the first having been erected at Galena the year before. Walker reported twenty-five members to the Conference. At the 1834 session of the Illinois Conference, the Old Scout of the Long Trail asked to be retired. He moved to his farm, which he had previously secured, located where Grand Avenue crosses the DesPlaines River. Meanwhile, he had married again. He and his wife kept a tavern to help provide a living. He held services in his home and preached regularly. During the autumn of 1835 he was on his way to attend a camp meeting near Racine, Wisconsin and got wet crossing a river. Getting wet crossing a river on horse back was not a new experience for him. For more than thirty years he had been crossing rivers in this fashion, often swimming his horse and carrying his saddle bags about his neck. This experience proved too much for the aging veteran. He took cold and died at his home on the DesPlaines, October 5, 1835 while his Conference was in session at Springfield. He was buried on the farm. In 1850 the Rock River Conference, with fitting ceremony, removed his remains to the cemetery in Plainfield, his old home and first headquarters in Northern Illinois and dedicated a beautiful stone to mark the end of his long, long trail.

With the year 1834 Chicago Methodism began to take the leading position in Northern Illinois, a position retained until this day. During the summer of 1834 one hundred immigrants arrived in Chicago, the vanguard of an ever increasing tide. John T. Mitchell, the new preacher, a vigorous and capble young man twenty-four years of age, arrived in September to take over Walker's twenty-four members and little frame church. At the end of the year Mitchell reported sixty-nine members, including one negro. Mitchell returned to Chicago in the autumn of 1835, now no longer a "mission'" but a self-supporting "station", the first station within the present bounds of Rock River Conference. In this year the city reported a population of 3265. There was another tide beside immigration rising in Chicago and that was the tide of speculation. The town was gripped with a mania for quick riches. Chicago Methodists did not prove immune to speculation fever. In June 1836 the Methodists bought a lot one hundred twenty by one hundred thirty feet at the southeast corner of Clark and

Washington streets, paying down $1100.00, and leaving a substantial debt. The get-rich-quick bubble broke in 1837 and the Methodists along with all others in Chicago were deflated. Mitchell reported eighty-eight members to Conference in 1836. It will be unnecessary for me to follow the story of First Church at present as that story is well told in the section of Centennial Churches elsewhere in this volume.

To Jesse Walker we may well give the honor of the first place in Illinois Methodism. We may with equal justice give to S. R. Beggs the first place in pioneering service in the Rock River Conference territory. Beggs, like Walker, was a Virginian, being born in Rockingham County in 1801. When he was four years of age his parents moved to Kentucky, and two years later to Indiana, seventeen miles above Louisville, Kentucky. He was famous for his physical powers when he was a young man, possessing a physique which he put to the test in his intinerating journeys. Educational opportunities were scarce in his day, hence he entered the ministry with very meager educational equipment. He gave himself to study during the forthcoming years and acquired a good command of the English language for his day. Beggs was converted at nineteen and was received into the Missouri Conference in 1822, the conference then including Missouri, Illinois, and Indiana. His first appointment was the Mt. Sterling circuit in Indiana. At the close of a very difficult year he reported an increase of 90 members. His next appointment was the Lamoine circuit in western Missouri, five hundred miles from his first charge. He spent two years pioneering in the wilds of Missouri, traveling as far as eastern Kansas in his quest for souls. When the Illinois Conference including Illinois and Indiana was set apart in 1824, Beggs transferred to the new conference, being appointed to Rushville, Ind. He served the Vincennes, Wayne, Crawfordsville, Logansport, and Bloomington circuits in Indiana, being uniformly successful in soul winning in all of them. In 1830 he was appointed to the Tazewell circuit in Illinois and thereafter remained in Illinois. An enumeration of the early circuits served will give some idea of his far ranging and irrepressible zeal for the kingdom of God. His first appointment in the Rock River territory was, as previously indicated, to Chicago Mission in 1831. The following circuits were served by him: Des Plaines, Bureau, Joliet, Forked Creek, Joliet again, Peoria, The Peoria Circuit, Canton, Knoxville, again Joliet, Milford, Sycamore, Washington, Naperville, Flagg Creek, Paw Paw, Little Rock and Chanahan. He was superannuated three times before it stuck. His final superannuation came in 1856. There after he resided at Plainfield, where he died in 1896 at the ripe age of 95 years, full of labors, trials, and victories. Beggs was a pioneer preacher, successful in the pioneer period but not so much in demand as Methodism became more staid in its beliefs. In 1868 Beggs published a volume of reminiscences entitled "Pages From the Early History of the West and Northeast" which is a valuable source of historical data for Methodists in the Middle West.

As indicated in our Chapter on the settlement of Northern Illinois, settlers began to return after the Black Hawk War. The Methodist circuit riders kept abreast of moving settlers. In 1833 the Ottawa Mission appears in the Minutes to embrace the territory southwest and west of Ottawa and north along the Fox River. William Royal rode this circuit. We shall hear more of this faithful man who with Jesse Walker, S. R. Beggs, and James McKean may be described as the "Four Horsemen" of the pioneering in the Rock River Territory.

The Bureau Mission appeared in 1834 with S. R. Beggs in charge. This mission included the northern part of the Old Peoria circuit on the Bureau Creek, and the territory around the present Princeton, LaSalle, and Peru. In that year the membership increased from one hundred to two hundred and thirty-one. In 1833 a class was formed at Princeton, which soon became the largest in that territory, becoming the heart of the Princeton circuit in 1837. After many struggles Princeton erected a church building, which was completed in 1839, and became one of the earliest churches in this territory.

The DesPlaines circuit, previously indicated, was divided in 1836 and William Royal was put in charge of the northern half. This portion of the circuit was named the Fox River Mission (not to be confused with Jesse Walker's Fox River Mission). The new circuit composed all the territory between Lake Michigan and the Fox River, from a line drawn from Chicago to Naperville and Aurora, to the Wisconsin line. William Royal's health failed and the circuit was turned over to Washington Wilcox. During the summer of 1836, a local preacher by the name of Essex explored this sparsely settled territory and established most of the appointments which composed the circuit. As a picture of the difficulties confronting pioneer Circuit riders and of the stamina of these "Horsemen of God" we offer Washington Wilcox's account of one round on his circuit:

"A severe snow-storm overtook me at Father Hamilton's near Elgin in Monday night, which continued all the next day. Tuesday morning Harvey Hamilton piloted me through to Hammer's Grove, where I had an appointment for eleven o'clock. After preaching, I inquired the way to my night appointment at Denny's Ferry, and was told that it was eight miles, but that I could not find it in such a storm. Not having admitted that "can't" had a place in language, I wished to know why I could not find the place, and was informed that I had to go four miles across the prairie, and then four miles through the barren, without any track or marks to direct me, and, although they knew the place well, they could not find it that day. I reluctantly concluded that if those who knew where the place was could not find it, probably I could not.

"The next morning the snow was thirteen inches deep. I then inquired for Plumb Grove, the place of my next appointment. Brother Hammer, being a new settler, did not know where the grove was, but said that across the prairie four miles Mr. Miller, one of the oldest settlers of the country, lived and he could tell all about the groves. I mounted my pony and plodded through the snow until I reached the grove, but the brother had forgotten to tell me that Miller lived in the center, and that there was neither track nor mark to tell me where to look for the place. Being a Yankee I had to fall back on the privilege of guessing, so I guessed that like everybody I had found he lived somewhere on the side of the grove. I started on in an easterly direction, and soon discovered the body of a house among some trees, standing a little out from the main grove, and made my way for the same. After crossing a small lake, which I mistook for a meadow, I reached the house and found it without windows and uninhabited. I started on, and after riding two miles came to a place where some one lived. I made inquiry for Plumb Grove and received for answer that they were strangers, having just arrived in the country, and did not know the names of the groves.

"By this time I concluded it was a wild-goose chase to look for any one who knew where Plumb Grove was situated. What was I to do? I knew enough of the location to know that it must lie further east, and as the clouds had broken so that I could see the sun I laid my course as near east as I could. The country was all a vast sea of snow, except in the direction which I called east, where I could see the top of some trees, which proved to be a small grove. When I reached this landmark and wound around it awhile I found some cattle feeding at a stack. I looked until I found a path leading into the midst of the grove. This I followed until I found a log hut containing a man of whom I learned that Plumb Grove was in sight only three miles distant. I reached the grove and found the congregation waiting, as it was a little past the hour of preaching. After meeting I rode to Elk Grove, and preached at night. The next day I preached at Dunkley's Grove and at Walker's Bridge. The next day there was another heavy snow storm, making the snow about two feet deep. That day I had to ride only three miles to the steam mill, but the next I had to be at the mouth of Salt Creek at eleven o'clock, then cross the prairie and barren to Flagg Creek, where there was no track, lane, or other sign to guide me.

"The next day was Sunday and brought me around to Brother Clifford's where I had left my wife. The friends had tried to comfort her with the assurance that I would not attempt to travel; that the people would not let me start, as no one pretended to travel at such times. But she concluded they did not know the man they were talking about. On Monday I had to go forward to Charles Gary's near Turner Junction, (west of Wheaton) where I had arranged for my wife to have a home. As I had no team I made arrangements to have her brought over the next day. About sunset on Monday it began to rain, and continued raining twenty-four hours until the snow was so saturated with water it was ready to run off in a body, when it suddenly turned to a hard freeze, so that it froze over springs that were never known to be frozen before. This covered the country with ice, and made splendid traveling for the remainder of the Winter. But when the ice began to break up we had a time that tried man and beast.

"On the 11th of March I left Charles Gary's to go up the west side of the creek. At the same time Mr. Amasa Gary, father of Charles Gary, and George Gary, of the Black River Conference, left to go up on the other side to reach his home. The fog was so dense a man could see but a little distance. Mr. Gary lost his way, and perished within a half a mile of his own home. He lay eight or nine days before he was found. I attended his funeral March 17, 1837, on Friday, a warm and thawing day. After this it turned very cold again. On Saturday, March 25th, I started for Chicago to spend the Sabbath. I passed along on the ridge until I reached Salt Creek (near LaGrange). This stream had a high bank on the west side. There was a bridge across on a level with the bank, and then a wing at a steep inclination to go down to a low flat on the other side. I rode cross the main bridge, but when my horse stepped he sank down midside into the water. We now had nothing to do but to wade ashore. We passed on to the big slough, where the water was about a hundred yards across and three feet deep. The thaw the day before had loosened the ice from the bottom. My horse plunged in, breaking the ice; when tired of this he broke for the shore. I spurred in again and went until I was glad to back out. Go back, I could not, for it was impossible to get on to the Salt Creek Bridge, and I did not know whether I could get out north or south, as I had never traveled in either direction. I rode up stream a little way and put out to sea again, when happily I found ice strong enough to bear the horse. I alighted and led forward, one foot of the horse frequently breaking through the rotten ice. In this way we went within a few yards of the shore, and came to open water. I then began to contrive how to get my horse down into the water and get on his back, when the ice gave way and let us down. Of course we had nothing to do but wade out as best we could. I went forward two miles to the Des Plaines. Here I crossed on the bridge, but the east bank was low, so that when we got off the bridge the horse was midside in water, and a sharp piece of ice setting out from the shore up to the breast of the horse. There was no going around. The horse made a spring and threw his fore feet on to the ice, which immediately gave way. In this way we reached the shore, the horse breaking the ice before him. The Chicago flat, ten miles across, was now to be traveled. It was covered with ice the greater part of the way, in places strong enough to bear the horse with a man, while some of the way it would not bear a man alone. During the whole day it had been freezing, so that when I arrived in Chicago myself and horse were covered with ice."

"I spent a pleasant day in Chicago. On Monday I started up the North Branch of the Chicago River. When I was out some six miles I called on the family of a local preacher, and found them coming down from the loft, where they had been held prisoners some time by the waters, which had submerged the lower floor. On my way out I fell in company with a superannuated preacher from Maine, and we traveled on to Deer Grove, south of Libertyville. Before we reached the grove we came to a creek covered with ice, concerning the depth of which we could tell nothing. I threw my saddle-bags over, and then on full charge jumped across. The brother then drove my horse in, and he broke the way for the brother to ride across. From Deer Grove I made my way to Oplain, forty miles north of Chicago, and then turned up the lake thirteen miles, and stayed at Brother Shield's. After crossing the channel of the stream on the bridge the horse had to make his way through water a long way across the flat. The next morning I had to cross the Oplain to a point over four miles south of Libertyville. I started directly for the point, crossed the Chicago River, and reached the Oplain (Des Plaines), where the water was about ten feet deep, and covered with ice, which lay on the top of the water. It being impossible to cross I had to retrace my steps and return north thirteen miles, and after crossing the river returned south the same distance. The next morning, I started for Wheeling, but when I reached Buffalo Creek (not to be confused with Buffalo Grove, Ogle County) the banks were overflowed with water and ice. Taking a pole from the fence I broke a way before my horse to the log bridge, to find the logs afloat and rolling in the water. Here I came to a stand still. To cross was to risk the spoiling of a borrowed horse, and if I should get to the place of meeting the people could not get there. I retired and halted until morning. To proceed then was to swim creeks nearly every day for a week, with any amount of ice, and on reaching the appointments I would not be likely to find many people. I was now where I could take a ridge and get home in safety; so I concluded to try the road home. But in going home the water often flowed into my boots while sitting on my horse. Thus ended the breaking up of the Winter in 1837. About one hundred were added to the Church this year, and about the same on Dupage Circuit the second year."

This circuit embraced thirty two appointments, all the way from Lake Shore Road, thirty miles north of Chicago, and Elgin to Naperville, and Aurora.

We pass now to the western part of the state to trace developments there. Galena, the first appointment does not appear to have reached effectively eastward from Galena, the movement was north and northwest into Wisconsin territory and westward into Iowa territory—as early as 1833 we find the Dubuque Mission attached to Galena. From this beginning sprang Iowa Methodism, a part of Rock River Conference until the Iowa Conference was set in 1844.

Historians of Wisconsin Methodism say that John Dew visited the southwestern portion of Wisconsin when he went north to Galena on an exploration trip in the atumn of 1828. The Galena Advertiser of August 15, 1829 reports that John Dew held a "two day meeting" on Fever River, twelve miles north of Galena in Wisconsin. When John T. Mitchell was appointed to Galena in October 1832, Mitchell energetically and successfully carried forward work among miners at Platville, Mineral Point, Wiota and Dodgeville in Wisconsin. From these points Methodists worked out into the territory as rapidly as it was settled, reaching the point in 1848 where the work warranted a separate conference, the Wisconsin.

Galena was also the spring-board for missionary work among the Indians. The Illinois Conference had long been interested in the Indians. The appointments of 1835 show Alfred Brunson, a veteran Indian Missionary and preacher, was appointed "Superintendent and Missionary to the Indians on Upper Mississippi." More, later, of this missionary adventure among the Indians.

The appointments of 1834 show a new mission in Western

Illinois territory, Buffalo Grove Mission with L. A. Sugg in charge. This new mission embraced all the country between the Rock River and the Mississippi River, from Rock Island to Freeport. Sugg was taken sick and died in June of 1835. At the autumn conference this mission reported thirty members, all the Methodists in the territory indicated alone, save Galena.

The Buffalo Grove class eventuated into the Methodist Church of Polo. James McKean succeeded Sugg and organized the Buffalo Grove Class in 1836, consisting of five members: George D. H. Wilcoxen and wife Nancy, and thirteen year old daughter, (later Mrs. N. A. Mason in Polo) ; Mrs. Mary Smith and Oliver W. Kellog. At that time there were sixteen families in the neighborhood. In 1836 the circuit had regular appointments at Washington Grove, Byron (near Freeport), Buffalo Grove and Elkhorn with one or two east of the Rock River. By 1837 appointments were at Byron (on Rock River), where a class was formed, Mt. Morris, Light House, Dixon, Savannah and Lee Center. The membership reported for Buffalo Grove circuit was 222 in 1836 and 345 in 1839.

If we watch these original missions, Des Plaines, Ottawa and Buffalo Grove, we will see a steady growth and division into new circuits, much as a living cell functions. Des Plaines mission divides and becomes circuits as follows: Fox River, Sycamore, Joliet, DuPage, Somanoc, Forked Creek, Thornton, Elgin, Rockford, Wilmington, Crete, Crystal Lake, Roscoe and Bristol. Thus the Des Plaines, Du Page and Fox River valleys were penetrated before Rock River Conference was organized. Looking southward we see the Ottawa Mission dividing and extending in such circuits as Bureau and Princeton, Milford and Indian Creek, filling up the country between the Rock, Fox and Illinois Rivers. Looking westward we watch the Buffalo Grove Mission break up into circuits: Apple River, east of Galena, Pecatonica, Freeport and Dixon.

These movements had covered all the land in northern Illinois except that between the Fox River and Rock River, these settling later. From the chain of appointments along the two rivers, this hinterland was occupied by Methodists as as rapidly as it settled. When Rock River Conference was organized in 1840 there were twenty six charges within the present bounds. For the sake of the record let us name them: Chicago, Lake, Wheeling, Elgin, Crystal Lake, Roscoe and Belvidere, Rockford, Sycamore, Du Page, Naperville, Ottawa, Milford, Wilmington, Juliet, Lockport, Indian Creek, Princeton, Bristol, Buffalo Grove, (Polo), Dixon, Portland, Stevenson, Savanna, Galena, Apple River, Freeport. These charges were all circuits except Chicago. It should be noted that there was only one Methodist church in Chicago in 1840. Of these twenty six charges there were only seven known church buildings at: Galena, Chicago, Plainfield, Juliet, Princeton, Elgin and a country church at Mark Nobles. The remainder of the preaching places were school houses and homes.

The reports on memberships during the period we have now covered tell the story of the aggression of the circuit riders and of their effectiveness. The reports of members from missions and circuits within present bounds of Rock River Conference during this period are as follows: 1829, 6; 1830, 87; 1831, 87; 1832, 66; 1833, 145; 1834, 398; 1835, 517; 1836, 1117; 1837, 1431; 1838, 1804; 1839, 2900; and 1840, the year Rock River Conference was organized, 3654.

Let us now break these totals down into separate missions and circuits:

1829, Galena Mission, 6;

1830 Galena Mission, 12; Fox River Mission, 75;

1831, Galena Mission, 75; Chicago, 12;

1832, Galena Mission, 22; Chicago, 10; DesPlaines Mission, 34;

1833, Galena Mission, 48; Chicago, 40; Des Plaines Mission, 57;

1834, Galena Mission, 88; Chicago, 25; Des Plaines Ct., 117; Ottawa Ct., 168;

1835, Galena Mission, 30; Chicago, 69; Des Plaines Ct., 160; Ottawa Ct., 128; Bureau M., 100; Buffalo Grove Ct., 30;

1836, Chicago, 119; Galena, 40; Des Plaines, 253; Ottawa Mission, 167; Bureau Mission, 231; Fox River Ct., 119; Buffalo Grove Ct., 220;

1837, Chicago, 90; Galena, 25; Des Plaines Ct., 208; Sycamore Ct., 174; Juliet Ct., 237; Picatolica Ct., 132; Apple River Ct., 62; Buffalo Grove Ct., 184; Bureau Ct., 220; Ottawa Ct., 99;

1838, Chicago, 79; Galena, 74; Des Plaines Ct., 106; DuPage Ct., 261; Sycamore Ct., 174; Somanoc,——; Juliet Ct., 168; Forked Creek Ct., 110; Thornton M., 54; Ottawa Ct., 105; Apple River Ct., 102; Picatolica Ct., 170; Buffalo Grove Ct., 183; Princeton Ct., 218;

1839, Chicago, 168; Elgin Ct., 282; Des Plaines Ct., 262; Rockford Ct., 395; Somanoc Ct., 100; Sycamore Ct., 160; Ottawa Ct., 145; Wilmington Ct., 96; Juliet Ct., 225; Crete Mission, 67; Galena Mission, 33; Apple River Ct., 131; Freeport Ct., 223; Buffalo Grove Ct., 345; Princeton Ct., 268;

1840, Chicago, 150; Elgin Ct., 401; Crystal Lake Ct., 232; Roscoe Ct., 78; Rockford Ct., 185; Sycamore Ct., 219; Bristol Ct., 124; Du Page Ct., 314; Ottawa Mission, 24; Millford Ct., 214; Wilmington Ct., 178; Crete Mission, 77; Juliet Ct., 220; Indian Creek Ct., 133; Princeton Ct., 218; Galena, 68; Apple River Ct., 154; Freeport Ct., 403; Buffalo Grove Ct., 262; Dixon Ct.—.

Retrospect:

Looking back over this period of Methodism in Northern Illinois one sees its predominent characteristics are missionary and evangelistic The first circuit riders were missionaries. They could not live by the "Word of God" alone. They and their families, where there were families, required bread, shelter and clothing. These the settlers were too few and too far to supply. Hence missionary funds were required. The first missionary society within the bounds of the Illinois Conference was organized at Mt. Carmel, Edwards County, July 22, 1820. Its primary purpose was missions to the Indians. This interest in the Indians continued on into Rock River Conference and thence until as late at 1860. The missionary interest of Illinois spread beyond the Indians to the whites in the newly settled areas. A conference missionary society was organized in 1825. Thereafter appeared a new question in the Conference: "What amount has been raised for missionary purposes?" The first answer to this question, according to the general minutes, indicates the sum of $1,675.00 for the year of 1831. In 1837 the amount reached $3989.00. The appropriations for the year 1831 allows $200.00 to Chicago and $250 to Galena. Thereafter, until Rock River Conference was organized, the appropriations continued for the circuit riders' support. The amounts ranged from $50.00 to $200.00 per circuit. When the Rock River Conference was set apart in 1840, a missionary society was organized and all the work in Northern Illinois, Iowa and Wisconsin was taken over. The appropriations for the first year totaled $6848.00, of which amount only $350.00 came within Illinois; $50.00 for the Savannah circuit and $300.00 for three presiding elders. During the years 1840-1858 the Rock River Conference Missionary Society disbursed $64,837.00 as follows: For Indian missions, $15,787.00; for Swedish missions, $7,300.00; for German missions, $23,320.00; for English missions, $18,430.00. It should be noted that many charges within northern Illinois became self-supporting by 1840. Also it should be remembered that the major portion of the money expended for missions came from the eastern conferences.

One cannot but stand in reverence in the presence of the memory of the early "horsemen of God." They were men of heroic, pioneering character, consumed with a passion for God and human souls. They lived mostly in the saddle, following dim and seldom used trails, or else breaking new trails. Many a mile of modern highway in this section follows the trails opened by the adventurous circuit riders. If any group of men ever "bet their all on God", it was these pioneering Methodist preachers who, without hope of earthly reward, literally wore themselves out for Christ's sake. In perils oft, in tribulations and weariness, they sought the last lonely, hard pressed settler to "give him Christ."

The earliest preachers were of the southern woodsmen pioneer stock from Virginia, North Carolina, Tennessee and Kentucky. In this group were such men as Peter Cartright of Virginia, presiding elder, whose district reached up the west side of the state from Kaskaskia to Galena and up the east side to Chicago, with John Dew and Jesse Walker, respectively, at these far outposts; John Sinclair of Virginia, presiding elder on the Chicago district beginning 1833; Jesse Walker, John Dew, S. R. Beggs, William Royal, John T. Mitchell, W. W. Mitchell and John Sinclair were all from Virginia; Hooper Crews and S. L. Robinson were from Kentucky; Peter Borein from Kentucky and Burton Randle from Georgia. This list of southerners might be further extended with more adequate knowledge. These southerners were passionately evangelistic and emotional preachers.

This strain was soon crossed by eastern men, evangelistic, but less emotional, men who brought a new tradition to this new country, the educational tradition. In this list we may place presiding elders Wilder B. Mack from Vermont, John Clark and Alfred Brunson from New York. To these may be added M. Shunk, Pennsylvania; L. S. Walker, New Hampshire, W. S. Crissley, Connecticut; Milton Bourne, Massachusetts; Robert DeLap, Ohio; Luke Hitchock, New York, and many others.

Most of the outstanding laymen of the period under consideration were eastern men, due to the fact that northern Illinois was largely settled by eastern people. It may be said that every educational institution of this territory has a group of eastern men behind it.

We will add here a list of the preachers who appeared within the present bounds of Rock River Conference from 1828 to 1840. Those marked * were in Rock River at organization in 1840.

In 1828, Jesse Walker; John Dew; Peter Cartwright, P. E.: 1829, Benjamin Stephenson: 1830, S. L. Robinson; 1831, S. R. Beggs; 1832, *Jno. T. Mitchell; 1833, Wm. Royal; Barton Randle; *John Sinclair; 1834, Daniel Blackwell; L. S. Sugg; *Hooper Crews; 1835, *Wellington Weigley; Wilder B. Mack, P. E.; S. F. Whitney; *Elihu Springer; Alfred Brunson, P.

E.; 1836, *John Clark, P. E.; Otis F. Curtis; Stephen Arnold; Henry Summers; J. W. Pope; M. Shunk; James McKean; *Rufus Lummery; 1837, D. Coulson; Amos Wiley; Peter R. Borein; Washington Wilcox; R. W. Clark; *Wm. Caddis; *L. S. Walker; Wm. S. Crissey; *Milton Bourne; S. P. Keyes; Bartholomew Weed; Wm. W. Mitchell; Colon D. James; Robert Delap; Zadoc Hall; 1838, H. W. Frink; *J. M. Snow; Nathan Jewett; Asbury Chenowith; J. L. Bennett; Jno. Gilham; Isaac Pool; Riley E. Hills; Geo. Smith: 1839, *Samuel Pillsbury; G. G. Worthington; Luke Hitchcock; *Jno. Nason; *Ora A. Walker; *J. W. Whipple, L. F. Moulthrop; A. F. Rogers; *Wm. Kimball; *Wm. Valette; *Wesley Batchellor.

Let us repeat that the period of 1828 to 1840 was distinctly a period of preparation and seed sowing, seeking out the scattered settlers, opening preaching places in homes and school houses, organization of small classes, holding camp meetings, building up far-reaching circuits and laying the foundations for future churches. It was a period comparable in zeal, sacrifice and power with any in Methodist history.

Organization of Rock River Conference

If we have seemed to give an unusual amount of space to the earlier period of our history it is because the history of that period is less known and more difficult to discover than this which follows, and because the former period made possible the later with which we now deal.

Let us here insert a letter written by Bishop Beverly Waugh, who organized the Conference, written to The Christion Advocate after he had set up the Conference:

"Messrs. Editors, ... From Marshall, Michigan, I took the stage for the mouth of St. Joseph, on Lake Michigan. We started in a coach, but, before the journey was half accomplished, found an open wagon substituted for the coach, in which, exposed to the burning rays of the sun a part of the time, and to the rain another portion, we traveled until near sunset. We were then permitted to take a seat again in a covered carriage. This was well; for we had a tremendous storm of wind, thunder, lightning and rain, for some hours. At midnight I was glad to get to rest at St. Joseph, after a most unpleasant fatiguing, and dangerous travel of nearly twenty-four hours . . . .
"From St. Joseph I crossed the lake to Chicago. The steamboat was small and uncomfortable; totally unfit for navigating such a vast body of water. We left St. Joseph about ten o'clock in the morning, and reached Chicago about midnight. I was thankful, and not a little glad, when I found myself again on shore. The whole route from Marshall to Chicago was disa-

greeable, and I feel it a duty I owe to the traveling community to advise them to avoid it, until the preparations and the accommodations are improved. I cannot say that Chicago equalled my expectations. The houses are generally inferior and badly built. In this respect, however, they are improving, as there are now several brick buildings in a course of erection, large and good looking. Of the inhabitants of Chicago, will say, that if facial indications can be relied on, they are, generally, intellectual and persevering. I spent sabbath here, and preached in the morning in the Methodist Church, and at night in the Presbyterian Church. I found a friendly people at Chicago; especially should the kindness of the family in which I lodge be noticed. Although their child was very sick, yet Mr. and Mrs. Berry did everything in the kindest manner to make their guest comfortable. There can be no doubt entertained reasonably of the future growth and prosperity of this place. It must be the principal city of North Illinois. Here I was met by my good friend and esteemed brother, Rev. John Clark, who came with a carriage to convey me to Rock River conference. This was situated about eighty or ninety miles west of Chicago, over vast tracts of prairie lands, where, frequently as far as the eye could discern, not a tree or even a shrub could be seen. In some places the surface was perfectly level, in others considerably undulating. Groves of timber, "few and far between," might occasionally be seen skirting the horizon. The entire country is covered with grass from six to ten inches high, interspersed with a great variety of flowers, of almost every hue. The prospect at first produces a fine effect, but the monotony of the scene soon becomes tiresome, and you find yourself proposing these questions: Where are the people to get wood to warm them? Where are they to find good water in sufficient quantity for the necessary uses of domestic life? The scarceness of wood and water, in my view, detracts much from the glory of this portion of the country. The improvements here are very inferior; generally they are of the rudest character. But what else could be expected? It is a new country. Most of the lands in this part of the state are not even surveyed yet. Though occupied, they still belong to the United States. Let another generation pass away, and then let the pen of the tourist do justice to this country, and it will be reported a goodly land, teeming with comfortably accommodated and independent population. The Rock River conference was set off from the Illinois conference by the late General Conference. It embraces the northern portion of the state, together with the Iowa and Wisconsin Territories. It met in a grove, near Mount Morris, the site of a literary institution under the care of the conference. It was called "Mount Morriss" as a token of respect for one of my colleagues. It stands on a grand elevated portion of prairie region, whence the country may be seen for many miles in a circuit. A large stone edifice, three stories high, has been nearly completed, in which it is hoped the school will commence some time the ensuing autumn. It is in contemplation, as I learned from a gentlemen who takes a deep interest in it, to lay out a town in this place, and endow the institution, to some extent, by the sale of lots. But to return to the conference. It was held in connection with a camp meeting. Three or four hundred yards from the encampment there had been erected what is called, in this country, a log cabin, but I should rather call it a log pen. It was somewhat in form of a shed, with a large opening in the south end of it, which was designed for an entrance. The lowest side of the pen was seven logs high; the highest perhaps, two logs more. Some of the larger openings were filled with smaller timbers, but more of them were left open for light and air. It was covered with pieces of an old roof spread over the top. It was carpeted with straw. As it was not air tight, so it was not water proof. Here we commenced our conference business. Here we progressed with great peace, simplicity, and harmony, in asking and answering the several questions which embrace conference business, until, having brought our conference to a close in one week, we repaired to the camp ground, and announced the appointments for the ensuing year. The preachers, in the spirit of itinerants, repaired without a murmur to their several fields of labor. The camp meeting was good and successful; and although the tents, beds, etc., were wet half the time, yet I doubt if the New York conference, though so much better accommodated at Allen street, was better pleased than was the Rock River conference in the "log pen'".

Yours truly,
B. Waugh."

The minutes of this first session may well appear here in our narrative and tell the story of that historic event:

The Illinois Conference had embraced all the territory in Illinois and all the territory west in Iowa and north in Wisconsin as far as the white men had gone. The General Conference of 1840 constituted Rock River Conference with a southern boundary on a line from the mouth of Rock River east to the Illinois River, south of Ottawa and along the Illinois and Kankakee rivers east to the Indiana line, including all work in Iowa and Wisconsin. Iowa was set part from Rock River Conference in 1844. Rock River was compensated by the addition from the Illinois conference of that portion which in 1856 was separated from Rock River and formed into the Central Illinois Conference.

Since this story deals with Methodism in Northern Illinois, we note that the new conference had three districts in Illinois, with twenty six changes and thirty preachers. There were two districts in Iowa, two in Wisconsin and on Indian Mission district, these districts including thirty-five charges and thirty preachers, not including the seven men, whites and Indians assigned to the Indian Mission.

One of the most notable actions of this first session was the adoption of Rock River Seminary at Mount Morris, the first institution of higher learning in all Northern Illinois and the Northwest. The story of this institution may be found in another section of this volume.

The decade, 1840-1850, was a period of occupying the territory not yet organized, strengthening the old circuits, setting apart growing churches as stations, building church houses, increasing membership and establishing new forms of activity.

Between 1840-1845 new circuits included: Lake, Wheeling, Naperville, Lockport, Portland, Stevenson, Belvidere, Sugar River, Peru, Mt. Morris, Union Grove, Lighthouse, Dundee, St. Charles, McHenry, Beebe's Grove and one new church in Chicago, Canal Street. The reports at the 1845 session showed 7400 members, thirty charges and thirty nine preachers.

New circuits for the period 1845-50 were: Crystal Lake, City Mission (why this name is not known as the circuit was in the country fourteen miles northwest of Chicago), Little Rock, Mt. Carroll, Old Town (Galena), Oregon, Waukegon, Lee Center, Millville, Plainfield (including the village of Plainfield where the church vies with Galena for first place among churches in the Conference), Chemung, Wapello, Paw Paw and a third church in Chicago, Indiana Avenue. The 1845-50 period closed with 8270 members and 47 charges in Northern Illinois, and 28,000 members in the entire conference. This period brought dissention and grief to the conference in three forms: The Wesleyan Movement, The Mitchell Case and Slavery. The Wesleyan dissent was a part of a nation wide revolt. Three pastors joined this movement; Robert Delap, William Kimball and Rufus Lummery, all of whom appeared in the 1840 conference organization. The movement did not attain large proportions but caused considerable friction in several churches. This group organized a seminary at Wheaton which later passed into the hands of the Congregational Church.

Likewise, the slavery dissention was part of a nation wide agitation. It was precipitated by a memorial which originated in the First Church, Chicago in 1841. The matter was referred to a conference committee which affirmed that slavery was an evil, detrimental to the church but declared, "It is inexpedient for this conference to take action upon the subject of slavery". This subject continued to receive attention, and was the subject of bitter debate and feelings, but it was not until 1854 that the conference took decisive action and memorialized the General Conference to forbid "the buying, selling or holding in bondage human beings for mercenary purposes." The subject of slavery pursued in Rock River Conference about the same course as in the general church.

The Mitchell case was largely centered in First Church, Chicago. William Mitchell, a Virginian, was presiding elder of the Chicago district in 1845. The case against him was a mixture of his position on slavery and on the subject of "holiness". He seriously wounded the feelings of some of the leading men in First Church by advocating "free seats, free grace and free gospel" and charging that First Church was more congregational than Methodist. Charges were brought against him including that of prevarication. The case occupied many days of two sessions of the conference. The extent and the details of the case are written in the minutes to the extent of "fifty-eight ledger pages of the Journal". The dissention of First Church spread into the Canal street and Indiana Avenue churches and some nearby country churches. It proved one of the most disastrous dissentions in Chicago Methodism. It was settled by Mitchell's transfer. He went to St. Louis and joined the Methodist Church South and later became involved there in the same charges, falsehood and slavery. In 1860 he was expelled from the Methodist church, South, for selling mortgaged slaves without acknowledgement of the encumbrance.

1850-1860—Many important things occupy this period. Earlier in this story we referred to the considerable amount of missionary money expended in Rock River Conference among the German immigrants. This was a very fruitful investment. The original two German districts, one in Iowa and one in Wisconsin, were attached to the Illinois Conference until 1852. The General Conference of that year transferred them to Rock River. This transfer brought twenty German preachers with two presiding elders to this conference. In 1852 there were three hundred German members within our present bounds. The Germans remained in happy relations with us until 1864 when the General Conference ordered three German Conference, the Northwestern German Conference including the Germans within our bounds. (In another section a larger report is made of the German work).

Swedish Mission work began and continued in the Central Illinois Conference until 1853 when a mission was organized in Chicago, following exploratory work by the Reverend O. G. Hedstrom, a valiant pioneer Swedish preacher. The Reverend S. B. Newman was put in charge of this society of forty members. At the conference of 1853 one hundred and twenty-three members were reported (a more extended report of this work appears elsewhere in this volume).

This period was characterized by a rapid development of railroads in Northern Illinois beginning with the Chicago and Galena Railroad (afterward the Northwestern) extended by degrees from Chicago, the lake port to Galena, the lead mining district. The Illinois Central came next, extending south on a direct line to Danville and later farther south. This company built little red stations every eleven miles down the eastern prairie. For a time these stations served chiefly as a home for the station agents and their families. There was little passenger and freight service because the country was sparsely settled. The promoters were men of vision and said, "Wait, the people will come and towns will spring up around these stations". The people came and the towns sprang up evenly distanced from each other. Then followed the Rock Island, The Milwaukee, connecting Chicago with Milwaukee. The Wabash, The Burlington and the Alton followed soon. In 1840 there were 40 miles of railroad in northern Illinois. By 1856 Chicago was the largest railroad center in the United States and has had that distinction ever since.

The railroads had much to do with the development of Methodism in this conference. They brought a rapid increase of population and towns sprang up along their lines and flourished in population and in wealth. This period saw the development of large and substantial churches, many of which are now the commanding churches of the conference. The conference of 1860 was held in The First Methodist Church in Chicago, Bishop James presiding. The reports for that year indicate, within our present bounds, 17,285 full members, 2693 probationers, 147 church buildings valued at $594,500.00, 73 parsonages valued at $60,450.00, for missions, $425,160.00, 296 Sunday Schools with 18,558 pupils and 3,399 officers and teachers. If these figures be compared with those of 1850, 8270 members, 47 churches and 59 preachers, it will be seen that this was a very fruitful period. It may be of interest to add here that only 7 of the preachers appointed in 1840 remained at this 1860 conference.

As the reports for 1860 indicate, the period of 1850 to 1860 was one of rapid growth in members. It was a period of widespread revivals which culminated in 1858. A. D. Fields says, "In Rock River Conference almost every charge shared the nationwide interest in revivals". He lists the following evidence of meetings and results: Cedarville, 65 conversions; DeKalb, 80; Westfield Corners (Winnebago Circuit), 100; Kankakee, 75; Mount Morris, 200, including 80 students; Kingston, 150; Elgin, 60; Sandwich, 70; Barrington, 60; Stillman, 70; Savannah, 125; Oregon, 40; Warren, 75; Buffalo Grove, 58; Marengo, 250; Waukegan, 75; and other numbers not given.

The most important achievement of this period was the organization of educational institutions. From 1840 to 1850 the Rock River Seminary at Mount Morris was the solitary beacon of higher learning within the conference. From 1850 educational work went forward with amazing speed. We will only list the institutions here and leave the reader to get the larger story of them under their respective heads in another part of this volume. Heading the list is Northwestern University, where initial efforts began in 1850; the legislature granted a charter in 1851. In 1853 the site for the new school was decided after considerable investigation. At one time the trustees were ready to choose a site near the Des Plaines. Largely through the efforts of Orrington Lunt the location finally chosen was what is now Evanston, then only open farm land and unimproved property. Garrett Biblical Institute in 1854, opening its first term in January 1855, with John Dempster, President. Northwestern Female College (at Evanston) in 1854. Clark Seminary (now Jennings) in 1856. Rockford Wesleyan Seminary at Rockford in 1857 and Fowler Institute.

A further indication of the interest in education and knowledge during this period in Rock River Conference was the launching of the North Western Christian Advocate with Dr. J. V. Watson its first editor, in January, 1853, thus following a tradition of American Methodism which began printing pamphlets within five years after the church was introduced into the colonies. It is recorded that Robert Williams printed and circulated pamphlets containing sermons and extracts of the writings of John Wesley, thus anticipating the Methodist Book Concern. In 1787 provision was made by the same conference for the printing of books to be done in New York City. Two years later, 1789, John Dickins was elected "Book Steward" and began the Methodist Book Concern with a capital of $600.00. In the same year the Northwestern Christian Advocate was launched. The Methodist Book Depository was established in Chicago. The story of our long publishing interests may be found elsewhere in this volume.

Perhaps no man of this period equalled in initiative John H. Vincent who, in 1857, transferred into Rock River and was stationed at Ottawa Street, Joliet. Here he made an experiment with what he called the Palestine Class, which seemed to have included people from other churches in Joliet. This idea was afterwards utilized by him in Mount Morris, Galena, and Rockford. He also organized in Joliet a normal class for the training of Sunday School teachers. This idea likewise was carried into subsequent charges. While at Galena he organized his Sunday School Institute. This idea spread into the conference. We find the conference of 1860 introducing the institute idea and calling for its extension. While at Trinity Church, Vincent introduced topical lessons similar to the Berean leaves which were printed weekly in the Northwestern Christian Advocate. In 1865 he issued a teacher's quarterly which was changed to a monthly teachers journal the following year and became the first of its kind known. J. H. Vincent was one of the foremost leaders in a Sunday School Reform Movement which swept across the church from 1858 to 1865, to which movement three things are credited: First, a new style of singing; second, a series of lesson leaves; third, the introduction of laymen to Sunday School work.

As previously indicated this was a decade of revivals. One new feature of this movement was that of street preaching which was introduced by William Taylor (afterwards Bishop) at the conference held in Galena in 1858. Robert L. Collier and Thomas Eddy took turns with Taylor in preaching on the street. The movement was taken up in Chicago and has been carried forward through all the intervening years, notably by the Night Mission.

1860-1870—The most notable national event of this period of course was the Civil War. It had a serious effect upon Rock River Conference. The state of Illinois with a population of less than two million sent 260,000 men into the various branches of military service. I think one may truthfully say that the northern end of the state gave a larger percentage than any other part of the state because of the preponderance of eastern people in the northern section. Scarcely a home within the bounds of this conference escaped some direct experience of the war. One may focus more visibly the devastating effect of the Civil War in the lives of our people if he should go into most any court house in northern Illinois and read the long list of names of the memorial tablets. Such tablets in the court house of Du Page County at Wheaton, Illinois lists: 1452 Civil War soldiers out of a population of 147,000, about 10 per cent of the total population.

Likewise loyal support was given to the Sanitary Commission which was the Red Cross of that period.

The minutes of this period reveal the deep concern of the conference in regard to the war. The report of the committee on the state of the union for 1861 was a powerful document in which it is said, "As Christians, as Christian ministers, we can only say this rebellion must be subdued, the constitution must be maintained, the laws must be enforced, the union must and shall be preserved." Among the resolutions in this report is this, "Resolved that it is the duty of all to stand by our government in this hour of its trial and that we pledge it our active sympathies and cooperation". The reports of this committee continue throughout the war to express a brave determination to save the republic and deep concern for all who suffer on account of the war.

Towards the end of the war interest was manifested in and expressed for the care of the colored men who were set free and people were exhorted to cooperate in the securing of funds for that purpose. Likewise loyal support was given to the Sanitary Commission which was the Red Cross of that period. It is interesting to note the reports of membership and Sunday School enrollment during tihs period. The decade shows an increase of 109 church buildings, 3940 members, and church property to the amount of $1,220,820.00 and an increase of 41 Sunday Schools and 27,251 pupils and an increase in missionary gifts of $9433.00 The period of 1860-1864 shows an increase of 43 churches, 894 members, and $3645.00 in church property.

One of the most interesting developments of this period was the agitation and final provision for lay representation in the Annual and General Conference. The first appearnce of this issue in Rock River Conference was in 1859. A special committee reporting said, "This agitation for lay representation does not arise so much from restlessness on the part of the laity as a felt want of the ministry for lay council and cooperation. We are willing to accept any plan which shall provide for liberal infusion of the lay element in the Annual or General Conference".

The conference of 1861 ordered a vote through the churches on the subject. The vote is reported in 1863 as follows: For, 733; against, 1256, thus showing a lack of interest on the part of the churches. This same year the conference adopted a report recommending that the General Conference take favorable action.

In 1864 the conference, on nomination of the presiding elders, elected lay delegates to sit in the conference. Those elected were as follows. by district: Chicago: G. C. Cooke, Prof. H. S. Noyes; Rockford: Hon. Wm. Brown, D. B. James; Galena: T. Wilcoxon, A. M. Sackett; Mt. Carmel: B. Halleck, H. S. Morgan; Mt. Morris; F. G. Petrie, E. C. Dougherty;

Mendota: S. McCarthy, Wm. L. S. Jones; Joliet: R. Randall, J. Date. The following year, 10 of these delegates are recorded as present. Others were appointed to fill vacancies and all assigned to conference committees.

In 1866 The General Conference was again memorialized to include lay representation. In 1868 a vote was ordered on a plan submitted by the General Conference. The vote was 109 for, 23 against. The first lay delegation elected in 1872 by Rock River was Grant Goodrich and B. F. Sheets.

This was a period of extension of interest and setting up of new organizations to meet new demands. Among the organizations coming into existence in the conference in this period were: The Freedman's Aid Society, The Sunday School Union, The Seaman's Council, The Women's Foreign Missionary Society, The Preacher's Aid Society, the Tract Society and the Church Extension Society.

The issue of peace and war appears in the 1869 session when a report of the American Peace Society was approved. This society proposed the "interception and prevention of war by negotiation, arbitration, and by a congress of voters and the establishment and perpetuity of good will among all men." The report of the conference of 1870 says:

"The American Peace Society proposes to do away with the custom of international war. It aims solely at such an application of the Gospel to the intercourse of nations as shall put an end to the practice of settling their disputes by the sword. The Gospel has accomplished this already with reference to personal disputes, so that the ordeal of single combat is held as cruel, unwise, and unchristian. It is the custom of the world after the war is over to arrange the terms of peace by negotiation. This Society proposes to resort to negotiation, or the arbitration of friendly powers, before an appeal to arms. A war without men to will it and carry it on, would be an impossibility; and if war depends on human choice, the Peace Society believes that a general diffusion of the principles of the Gospel will lead men everywhere to avoid the evils of war.

It is cheering to know that already when war is declared for trivial causes the conscience of the world condemns it. This is a real advance in favor of both justice and humanity. It is also encouraging to know that aversion to war shows itself in the amelioration of its cruelties. War has already lost half of its primitive horrors. Slavery, torture, indiscriminate carnage, atrocities common among the most polished nations of antiquity, are now unknown.

"It is not our duty to propose the modes by which war is to be averted. Negotiation, arbitration, mediation, non-intercourse, judicial appeal, are among the modes of individual adjustment of disputes. A Congress of Nations constituted would place within the reach of nations all these modes of rectification of wrong.

"The present war in Europe, which absorbs the time and labor of 5,000,000 of men, filling Europe with alarm, and causing incalculable loss of life and treasure, furnishes an occasion for all good men to unite in praying for the time when nations shall not learn war any more, and for all ministers to preach with increasing zeal that Gospel which, when received, will make war unnecessary and impossible.

"In view of these considerations, we offer the following resolutions for adoption:

Resolved, That war is an evil to be deplored and to be tolerated only when all other legitimate means for national defense have failed.

Resolved, That armed peace is a contradiction of terms; that the system of maintaining extensive armaments and vast armies is not only demoralizing but furnishes the most dangerous incentives to war.

Resolved, That we rejoice in the timely action of our Chief Executive who, by his proclamations of neutrality, refused to be drawn into the fearful conflict now waged in Europe.

Resolved, That, recognizing the aim of the Gospel to be the promotion of righteousness and peace throughout the earth, we will endeavor so to apply its principles as to produce a public sentiment in favor of adjusting national differences by other and better methods than the brutal arbitrament of the sword.

Resolved, That we have in the American Peace Society a valuable auxiliary toward securing this important object, and that we will cooperate with its representatives whenever practicable.

Respectfully submitted,

S. A. W. Jewett, Chairman."

A project for the erection of a Metropolitan Methodist Church in the national capital was presented in 1866 and $1,000.00 pledged for a Rock River Conference memorial window. The following year the conference endorsed the project, again including provision for "a memorial window and pew for the State of Illinois". In 1868 the committee reported the project nearing completion at a cost of $250,000.00 and regrets that only $164.00, of $1,000.00 pledged by Rock River, had been paid and recommended a committee to complete the collection. The committee was John Dempster, Peter R. Borein and John Sinclair. In 1869 the conference ordered the names of contributing churches printed in the Northwestern Christian Advocate and requested pastors of non-contributing churches to present the matter.

In 1869 the Conference approved "The Ladies College of Evanston". The first President was Miss Frances Willard. This school, in 1871 absorbed The Northwestern Female College of Evanston, and The Ladies College was incorporated into Northwestern University, with Miss Willard as Dean of Women and Professor of Aesthetics.

1870-1880—The over-shadowing event in Rock River Conference during this decade was The Chicago Fire, which broke out in October 1871, and raged two days and nights, burning over 2100 acres, destroying 17,450 buildings, causing 200 deaths, rendering 70,000 people homeless and destroying almost two hundred million dollars worth of property. The Methodists of Chicago shared their proportion of the losses. The loss of Methodist property was considerable. Garrett Biblical Institute suffered heavily in its downtown properties, an income of $21,000.00 per year being wiped out. The First Methodist Church was destroyed, wiping out a $31,000.00 income, crippling the activities of the church itself and its aid to other churches. Grace Church's $80,000.00 property was destroyed. German churches suffered a $10,000.00 loss and one Scandinavian Church valued at $5,000.00 was destroyed. The new Ladies College at Evanston suffered a heavy shrinkage of its $50,000.00 subscription for a new building. The Northwestern Christian Advocate plant and the Methodist Book Depository were lost. The reports do not indicate Northwestern University losses.

A conference committee on relief was promptly formed and an appeal made for funds to help restore our losses. At the conference of 1873 Orrington Lunt, Treasurer of the Chicago Relief Fund, reported a total collection of $180,000.00 including $150,000.00 in the general fund, $16,000.00 by the German Methodists $2,000.00 by the Swedes, $5,000.00 from the church Extension Society and $8,000.00 collected by "Brother A. Bishop".

The loss to our church properties was not comparable to the personal losses of Methodist people. Many people of ours, including some of our most substantial business men, lost every thing they owned, including businesses, homes and personal effects. This was a staggering blow to Chicago Methodists but they, in the same heroic spirit of all Chicago, arose to meet the occasion and rebuild.

The conference of 1872 heard a report of the work being done elsewhere by "The Ladies' and Pastors' Christian Union" and recommended that such societies be organized in the charges of Rock River Conference. The following resolution indicates something of the nature of this society: "The General Conference has set forth the wisdom of using all our material for Christ, and the peculiar fitness in associating our women and ministry in the pastoral work, etc".

In 1873 the Conference recommended that the Reverend Charles H. Fowler, Pastor of the Centenary Methodist Church, be appointed President of Northwestern University. The roll of ministers for that year indicates that he was so appointed.

The conference acknowledges a visit from another future bishop, a member of Rock River, Dr. J. H. Vincent, corresponding secretary of the Sunday School Union. The minutes of 1865 indicates that he was agent of the union and located in Chicago. Later minutes give his address as New York City.

The conference of 1875 provides an interesting item in regard to a proposal to create an "Insurance Bureau" in the Church Extension Society. A resolution on this subject says: "In view of the fact that the insurance of church property is a department of secular business quite outside of the appropriate work of the church, and as such work should have a tendency to secularization and more or less interfere with the work of the ministry and, for other important reasons that need not be mentioned here, we do not favor the plan proposed" and "recommend that we do not concur." This resolution was signed by Luke Hitchock, S. P. Keyes and J. W. Agard.

A resolution appears in 1876 acknowledging the appointment of a Bishop to Chicago and ordered the appointment of a committee to receive "Propositions from the church in any town or city within 50 miles of Chicago, offering a suitable home for the Episcopal residence". The following year Judge E. H. Gary appeared before the conference with a proposition from the Wheaton church. "to build and maintain a suitable residence for the Bishop so long as it might be his pleasure". A committee was ordered, with power to act, after consulting the Bishop and the church at Wheaton. The committee was Luke Hitchcock, A. Gurney and Wm. Deering, Esq. The author is unable to find any further reference to this matter.

At the session for 1876 a committee, composed of W. C. Dandy, O. H. Tiffany and F. P. Cleveland, recommended the adoption by the conference of the "Moss System of Church Finance". The system provided for adoption by official boards of the treasurer's estimate of amount needed by the church for the year, reading of estimate to the congregation, the taking of pledges, to be paid weekly or monthly, "even if not more than one cent per week", the treasurer to keep an account with each member and probationer and to render to each a quarterly statement, "whether they give or not", that scriptural education texts be printed on each statement, "teaching the people the "thus sayeth the Lord," that a quarterly statement of receipts and expenditures be read to the congregation, "to be followed at once by subscriptions to make up any deficiencies," and that the treasurer should keep " a most accurate account" in a book prepared and offered for sale by Brother Moss.

At this same conference the will of Eliza A. Whiteside of Malta, DeKalb County, was reported bequeathing $1000.00 to Rock River Conference. Luke Hitchcock was appointed treasurer of the fund. The will provided this amount, in trust, the income from which should be divided, one fourth for missionary purposes, one fourth for the conference Bible Society, one fourth for the widows and orphans of ministers of Rock River Conference and "one fourth for the support of preaching in the district now known as the Union District No. 6, Smith Grove and Lynnville."

At the 1878 session charges were preferred against Dr. H. W. Thomas, pastor of Centenary Church, Chicago, involving charges of heresy. This was the beginning of the most famous heresy trial in the history of the conference. The original charges were held in abeyance. But the agitations against Dr. Thomas continued. In 1880 a paper was presented calling on him to withdraw from the Methodist ministry and pledging the conference to "commend him to God, to the word of His grace and to the guidance of the Holy Spirit, who leads into all truth." An attempt was made and failed to substitute a motion calling for a special committee to try him. The original question was called. Dr. Thomas addressed the conference and the original motion was presented and sustained by a vote of 110 to 65.

Dr. Thomas followed this vote to withdraw with a refusal to do so, supported by a long defense of his doctrines and a plea for the historic liberty of thought which had characterized Methodism.

The conference appointed a committee to receive the paper and make proper reply to the conference. The committee disagreed with Dr. Thomas' assurance of harmony with Methodist doctrine and, in view of the near close of the conference, recommended that his case be turned over to his presiding elder.

On the request of Dr. Thomas, S. A. W. Jewett and R. M. Hatfield were appointed to formulate charges against him. Chas. H. Fowler was chairman of the special trial committee. The committee reported to the conference of 1881 that it could not proceed because the defendent had not completed his right to challenge. Thomas challenged four members of the committee, who were excused, and four others appointed. Meanwhile Thomas preferred charges against M. M. Parkhurst and a trial committee was appointed.

The committee on Thomas expelled him from the ministry and membership of the Methodist Episcopal Church. The committee on Parkhurst cleared him of the charges. Thomas appealed his case and Parkhurst was appointed one of three members to act as counsel for the conference before the Judicial conference.

During this period the cause of Mormon polygamy received a great deal of attention.

This decade was one of the shoddiest in the history of the United States. Politics, business and literature reached an all time record of corruption, scandal and mediocrity. Henry Adams in his "Education", says: "Grant's administration outraged every rule of ordinary decency, but scores of promising men whom the country could not well spare were ruined for saying so. The world cared little for decency". Referring to a certain business and political scandal, he says, "The worst scandal of the eighteenth century were relatively harmless by the side of this."

There were bitter labor strikes and the bloody use of militia. A business depression swept away the fortune and the livelihood of many people, yet in such a decade of public disaster and scandal, there isn't a single reference to it in the conference minutes or reports. The conference had time for voluminous reports on Mormon polygamy and endless debates about theological heresy.

The decade showed a gain of 34 church buildings, 4720 members, 2205 Sunday School scholars, $94,808.00 in church building property and a loss of 14 Sunday Schools and $1299.00 for missions. (The 1880-1890 population of the State of Illinois for the State of Illinois for the decade registers a gain of 20%.) Missionary offerings for 1880 were $1299.00 behind those of 1870.

1880-1890

In national affairs this was a quiescent period, for the most part, nothing new, nothing startling, nothing scandalous. It was, however, a period of increased vitality and growth in the conference. In 1881 a conference Woman's Home Missionary Society was organized with the following officers: President, Mrs. Luke Hitchcock; Vice Presidents, Mrs. J. V. Kent, Mrs. Judge Brown, Mrs. F. A. Jaynes, Mrs. H. P. Hall, Mrs. Caroline Sill, Mrs. A. H. McClay; Secretary, Mrs. W. H. Burus; Treasurer, Mrs. T. Pliny Marsh.

October 20, 1884, The Chicago Training School was opened at 19 Park Avenue, Chicago, with the following organization:

President, M. M. Parkhurst; Secretary, T. P. Marsh; Treasurer, Mrs. W. E. Blackstone; corresponding Secretary, Mrs. Lucy Meyers. Board of directors: Mrs. Dr. I. N. Danforth, Mrs. Dr. Jos. Cummings, Mrs. F. P. Crandon, Mrs. L. A. Hogans, Mrs. E. E. Marcy, Mrs. J. B. Hobbs, the Reverend W. A. Patten, W. E. Blackstone and Geo D. Elderkin.

The Superannuated Relief Association was born in the year 1885. The first Board of Managers was: Wm. Deering, Oliver H. Horton, I. F. Kleekner, J. E. Wilson, Wm. Brown, J. B. Hobbs, E. H. Gray, C. E. Simmons, R. D. Shepherd, R. M. Hatfield, Wm. A. Smith and W. H. Tebbles. The Reverend E. M. Boring was appointed corresponding secretary.

In 1882 an appeal was made for the Mission Steam Yacht to serve Central China, and $939.00 was raised for that purpose.

The Metropolitan church of Washington, D. C. was represented before the conference by Chaplain McCabe, afterward Bishop, in 1883 and $300.00 raised to apply on the church's debt.

1890-1900

The conference went on record in an appeal to the State Legislature to submit to the people for a vote the question of "constitutional prohibition."

A resolution was passed in 1888 protesting the filling of the pulpits of the larger churches with transfers, except upon request of two thirds of the presiding elders or a majority vote of the conference.

The Young People's Methodist Alliance was endorsed in 1888 and the new Epworth League was endorsed in 1889. In 1890 a conference organization of the Epworth League was perfected with Professor H. V. Holt, President; O. H. Cessna, Vice President; C. N. Gary, Secretary; John R. Lindgren, Treasurer. The Board of Managers was as follows: Henry Date, A. W. Patten, Frank Hanawalt, F. H. Gardener, Henry Lea and O. W. Mattison. Chas. M. Stuart was appointed "Representative."

An event of great significance occurred during the year 1887 and received only scant notice in the conference minutes. I refer to the establishment in Chicago of the first Methodist Deaconness Home on this continent. The reference is in a report of the Chicago Training School, as follows: "Resolved, that the locating of the first Deaconess Home on this continent within the bounds of Rock River Conference is to us a source of great satisfaction." No further details are given. See history of the Deaconess home in this volume.

The decade shows a very healthy advance in all statistics. Increases for the decade: Churches, 49; membership, 11,083;

probationers, 1120; Sunday Schools, 49; Sunday School scholars, 15,558; Church property, $1,208,342.00; and missions, $16,695.00.

The national scene was crowded during this decade. James Truslow Adams sets the date 1890 as the closing of the American frontier, the long and useful safety valve for economic discontent. If things went hard in the east we could pick up our effects and flee to the new cheap lands of the west. But the west was closed about 1890 and Americans had to begin facing their economic problems.

Economic and social problems now began to be clamourous. Labor was cheapened by importation of hordes of foreigners. Slums developed in the cities and industrial towns. Social conflict developed where strange groups infringed upon each other. Droughths and high tariff and cheap money accentuated the western farmer's distress. Strikes arose in violence. Troops were called out to repel the strikers. The western farmers and the working people were torn with discontent. William Jennings Bryan came upon the scene and offered the leadership needed by the discontented. Under his leadership the people rose. The McKinley "gold standard" forces spent 7 million dollars on the presidential campaign and the Bryan "free silver" forces spent three hundred thousand dollars. McKinley received 7,000,000 votes and Bryan 6,500,000. This campaign shook the country and was prophetic of a new social and economic revolution which is still in progress (1941).

Rock River Conference was not insulated from this great economic and social struggle. Few, if any, utterances of the conference were as significant as that "on the State of the Country", adopted in 1894, sponsored by N. H. Axtell, J. P. Brushingham, Horace W. Bolton, Isiah Villers and Wm. B. Leach. Its significance warrants free quotation from it:

> "Our land is happily free from war. Our foes are they of our own conglomerate household. Our dangers arise from the conflict of classes. Each strives for its own privileges and even its prejudices. Hence unless regulated by law requiring concessions, forbearance, even self-sacrifice, these contending interests must clash with each other and ruin come instead of liberty. Liberty, so called, acting with out law is the one cause of our evils and dangers. In the north it has been manifested in anarchistic mobs, culminating in the loss of millions of money, and arresting the prosperity of the country.
>
> Two sources of these troubles are apparent: The ungovernment of cities, and privations of labor. Labor has been pushed from its former fields by

machinery, steel and steam, electricity and inventions that can do everything but think. Capital combines to do by machinery and monopoly at lowest price, all the work, and the laborers stand idle in the market place. Laborers come to hate richer men, and even the laws that give security to their property; and the men of boasted capital learn to treat insolently, and then dread, the men who have made them rich, and force them under greater oppression. In their turn the oppressed organize, as they have a right to do, have often unwise leaders and bad helpers, become themselves oppressive, hating despots, become despotic, and instead of acting under light and love, and using logic and the ballot, have thought to succeed by taking up the torch and the tocsin of war.

Here is a call for right-minded men, in closest sympathy with the labor classes, and preaching the Gospel of Christ which the common people hear gladly, and which is the only cure for mutual hate, to interpose between captialists and labor on the one hand and our common ruin on the other. By its sympathetic philanthropy it can bring to all a better philosophy. Labor and capital can each schedule respective rights, wrongs and duties, and these must be acknowledge carefully studied, and so acted upon in justice and mercy to each, that settlement of difficulties shall come by arbitration and the ballot rather by industrial warfare.

The time has come when morality must be relegated into politics. In the south lawlessness has led to a horrible convict lease system and a more horrible lynching of negroes. Last year there were 200 lynchings, 169 of them negroes. The year before 241 negroes were charged with murder, burglary, house burning or rape. In several cases the victims have been inclosed in a hut or tied to stakes and burned alive. In some cases negroes have been seized, conveyed to a solitary place in the woods, and met by forty or fifty armed men, were riddled with bullets and fell dying and dead. The assassins depart to their homes with no fear of law before their eyes. This would have moved us to intense feeling and action had it occurred in some distant cannibal island; it should not less stir Christian hearts that it occurs beneath our American flag and among our schools and churches, and almost daily.

Moreover, our population has grown, very largely by immigration, to such an extent that our sixty-three millions are distributed into many distinct communities, differing in habits, languages and religions. In this multiplication of languages inheres one of the greatest promoters of prejudice and disintegration.

In view of these facts we propose the following resolutions: Resolved 1, that as Christian teachers we hold that it is, more than ever, our duty to bring social questions into the pulpit, and to help laboring classes to the most intelligent apprehension and acquirement of their greatest benefits, secure friendly fellowship between capital and labor, and bring all men to obedience to law. And we appeal to the press and to all teachers in our schools, not only to teach the principles of our government, but to preach them, until the reproach that Christians and graduates are not interested in politics, be taken away."

If space permitted it would be interesting to trace the growing social consciousness of Rock River Conference which came to sharp focus in Harry F. Ward, D. D. Vaughn and others and eventuated in the Methodist Social Creed adopted by the General Conference in 1908 and later by the Federal Council of churches.

This was a decade of extraordinary vigor and creativeness in Rock River Conference. To this period belongs the beginning of the Epworth League. The conference organization was set up in 1890, one year after the general organization at Cleveland, Ohio. In 1892 there were 254 Epworth League chapters and 129 Junior chapters, with a reported membership of 14,000 and 3,500 respectively. By 1900 the membership was 178,848 and 9348, respectively. Something of the vigor of the Epworth League at this period is indicated by the maintenance of the Epworth Hotel during the World's Columbian Exposition and later the establishment of Epworth House. A committee reported with approval of Epworth House as "the home of an institution or settlement under the general name of Forward Movement", an attempt to reach people who are in the slums and alienated from the church. The Home was located at 229½ S. Halsted street with Dr. Geo. W. Gray as superintendent, without remuneration. It had expenses of $500.00 per month and reported: 2000 visits to the sick; people lodged, 21,000; fed, 4,000; 50,000 attendance at religious services and 1,300 conversions. It had departments as follows: Kindergarten, medical, sanitary, emergency, industrial, cooperation, clubs, physical culture, entertainments, lectures, information, ladies auxiliary, Sunday School and evangelism.

Epworth House was not officially connected with the annual conference but had its endorsement. The future of this ambitious and pioneering effort in settlement work we have not been able to trace.

The Epworth League organized the first orphanage in Rock River Conference. This institution was located at Ravenswood where it continued for several years. Meanwhile, J. B. Hobbs and wife had provided for the Lake Bluff orphanage, under deaconess care. Eventually, the Ravenswood orphanage was merged with the Lake Bluff orphanage. The Methodist Old People's Home was organized in 1897. We are advised that the Epworth League made the beginnings of this institution under the leadership of Mrs. E. E. Hartwell, chairman of the Mercy and Help department of the Epworth League of Grace Methodist. The home opened on Locust street, Chicago, before removal to Evanston. (See history in this volume, and the Agard Rest Home, also see history elsewhere.)

Many interesting items are gleaned from this decade: In 1891 the lay vote on admission of women to the General Conference was 5865 for and 1702 against. In 1893 S. F. Denning preached an interesting historical sermon in celebration of his fifty years in the Methodist ministry. The sermon is printed in the minutes. The same year brought a protest against the federal Geary Chinese Exclusion Act. A proposal was made for a conference Entertainment Fund, to be provided by each minister paying $1.00 for each $500.00 or fraction thereof, of his salary, including house rent, those who paid their own hotel bill to be exempted.

The year of 1895 marked the death of B. H. Cartwright and S. R. Beggs, the last of the Old Guard of the organizing conference in 1840. Resolutions were passed that year commending the Honorable Theodore Roosevelt for law enforcement in New York City. The Bishop made speeches of presentation in those days to retiring presiding elders. There was a quaint custom of passing resolutions of appreciation when preachers transferred and on birthdays and anniversaries.

The first biographical "register" of preachers was made in this year. The first minutes of the Lay Electoral Conference appeared in the Annual Conference minutes in 1895. These minutes contain a set of very interesting and historic resolutions. The laymen protested unequal representation (only two delegates to the conference) in the General Conference, the separate seating of clergy and lay delegates, and ordered their delegates to sit with their ministerial brethren. They petitioned for the formation of a national lay organization. Roving evangelists were condemned and the General Conference asked to provide for the annual appointment of evangelists.

They declared for the grouping of conferences into areas and the appointment of bishops to such areas quadrennially. The election of presiding elders by the annual conference was recommended. It was also recommended that one lay person from each presiding elder's district sit in the cabinet when appointments were being made and that women be made eligible to membership in the General Conference. Their resolutions concluded with a vigorous condemnation of saloons and political parties refusing to take a stand against liquor.

Your historian would venture the suggestion that this set of resolutions were both vigorous and prophetic. Some of them have been realized and others still appear at intervals to challenge consideration.

This period closed with a resounding endorsement of the Twentieth Century Movement, which provided for: "A revival of lay activities, conversions on every pastoral charge, evangelistic missionary activity in Chicago and an awakening throughout Methodism which will spread to other churches in all parts of the world."

Doubtless this brief review of the closing decade of the nineteenth century has prepared the reader to expect evidence of marked progress in all lines of church activity. The figures will not prove disappointing. They show a gain of 72 church buildings, 14,205 members, 59 Sunday Schools, 15,164 Sunday School scholars, $1,467,784 in church buildings, pastors' salaries, $52,528, parsonages, 27: value parsonages, $122,765.00; total Epworth League members, 17,848; Junior League, 9348; all gained in the ten year period. The giving to missions does not show as fair an increase as other lines. Increase for general mission for decade $476.00; for W. F. M. S., $5,725.00; for W. H. M. S., $732.00. A total of all regular benevolences for 1900 shows $68,046.00, a gain over 1891 of $917.00; other benevolences, $37,383.00, a gain of $2,146.00.

1900-1916

The historians proclaimed the end of the American frontier in the preceding decade. Yet, that period closed with the Spanish-American war which opened up new frontiers. The end of the nineteenth century and the opening of the twentieth seemed to have begotten a conspiracy of the stars of destiny for the United States. The United States entered upon the world's political stage with a bang. Science burst forth upon the world discovering and releasing revolutionary powers and making way for inventions such as the automobile, the flying machine, the radio and the cinema, which would transform the whole social organization of American life. This period has been called "The Age of Dinosauers", referring to the concentration of wealth and power in the hands of a few men.

This present period was that of "billion dollar trusts", Carnegie libraries, Rockefeller endowments, big bankers, stock manipulation, quick fortunes, ruthless political control by big business and prodigal living.

Our national wealth and bigness began to cast an ominous shadow. Theodore Roosevelt succeeded William McKinley in the presidency. Roosevelt was alarmed by the country's moral and political deterioration. He set out to arouse the country and restore decency to politics and business. This period of reform was limited but proved a temporary safety valve for the nation. The movement was held in abeyance during the Taft administration.

Woodrow Wilson succeeded Taft in 1912 and took up the work inaugurated by Theodore Roosevelt. He led the nation in a notable attempt to socialize and control the forces of capital and industry. His program included a new traiff schedule, income tax, Federal Reserve banks, Federal Trade Commission and the Clayton Act to control monopolies. This movement to strengthen the domestic life of the nation was suddenly halted by our entrance into the World War.

The religious world could not escape the impact of the advance of science. The so-called "higher criticism" of this period was a by-product of the advance of science and the scientific mood. It was the scientific method applied to religion, religious history, literature and doctrine.

Repercussions of the nation-wide agitation against "higher criterion" appeared in the Rock River Conference. It was proposed to create a standing committee on doctrine to scrutinize the theology of candidates for admission to the conference. Repeated attacks were made upon the theological soundness of Garrett Biblical Institute and investigations were proposed. A committee warned Garrett against heresy and threatened to invoke charter powers vested in the conference. Practically all of these proposals were defeated. The conference stood loyally by Garrett. The agitation spilled over into the Chicago Methodist Preacher's Meeting. This became a happy hunting ground for heresy. The writer of this sketch remembers a memorable session of the preachers in the old First Church building, about 1908. President Charles J. Little had been through a very serious illness and hospital experience. He had been called back from the "borderland" and was able to attend the Preacher's meeting. The detractors of Garrett, unfortunately for them, chose this day for another attack. When the attack was well under way, men began to call for Dr. Little. At length he arose, slowly walked up to the front of the room, took off his overcoat and threw it upon the back of the front pew, pulled up his coat sleeves and proceeded to give his "first public defense of Garrett". It was more than a defense. It was the most scathing castigation this writer ever heard. When he had finished there was not a single word in reply. As far as this writer can learn, Garrett has not been the subject of public criticism in the Preacher's meeting, or Rock River Conference, from that day to this.

Another reflection of the national mood is seen in the growing social consciousness of the members of the conference. It is interesting to note that the conference went on record annually from its organization in 1840 with an utterance against the liquor traffic. For many years prior to 1900 there were reports on Civil Liberties and reports on the State of the Nation. But the first regular report of the relations of "Capital and Labor" came in 1903, with Harry Ward, chairman and E. B. Crawford, secretary of the committee. In 1905 the name of D. D. Vaughn appears as chairman of the Committee. The conference came to grips with The Methodist Book Concern on the question of "open shop". In 1907 the report urged the General Conference to set up a department of social relations for the church and to define the historic friendship of the Methodist church for the laboring man. The following year the conference committee name was changed from "Capital and Labor" to "Industrial Relations", and carries a lament that the General Conference did not establish a department of social relations and rejoices that it did make an utterance on the subject. In 1910 the committee appears under the caption of "Social Service". A larger statement of the development of the Social ideal of religion in Rock River Conference and men supporting it, may be found in the history of the "Social Service Federation" elsewhere in this volume.

With the rise of the "social Gospel" emphasis there was a recession of the old time evangelistic emphasis and method. The former enthusiasm for mass evangelism also shunted into the religious educational movement which appeared and developed rapidly in this period. The period registers a slowing down of membership increases, notwithstanding a population increase of 800,000 in the state, and an almost tragic halting of the momentum of the League movement. (See figures appended to this section).

This was a period of a new mood, new methods and new men. The "original" Rock River men who took over the conference in 1840 were in due time "gathered to their fathers" and a younger group came into their places, a group slightly better educated and retaining much of the evangelistic fervor of the "fathers". By the beginning of the new century this second group of leaders had taken the long trail or were resting beside the road. While these went others came and by

1905 new and younger leadership was apparent in the conference. In that year one notes rising young men like W. O. Shepherd, afterward bishop; L. F. W. Leseman, now president of Chicago Training School; Harry F. Ward, secretary of the Methodist Federation of Social Service; John Thompson, now Pastor of Chicago Temple; Fred D. Stone, now Methodist Publishing Agent; D. D. Vaughn; C. K. Carpenter; H. V. Holt; J. H. Odgers; J. S. Ladd Thomas; E. B. Crawford A. S. Haskins; Morton C. Hartzell; M. B. Williams and others.

One notes now a steadily rising standard of education for ministers. The Board of Examiners gave much time to improving the educational status of new candidates. The standards were raised until the conference refused to admit a candidate who was not a graduate from both an accredited college and an accredited seminary.

This was a period of prolonged and fierce dissention in the conference including the trial of a morally delinquent minister, controversy about Wabash Avenue church property, and the long and bitter "Trinity-Marie" case. This case plagued the local churches, the Annual Conference, the General Conference and the state courts for several years. The case grew out of the question of title to the Marie property, a mission established by Trinity church. The case was fought through several sessions of the Annual Conference, went up to two or three General Conferences, ran the gauntlet of the circuit courts two or three times and up to the Supreme Court of Illinois. As far as the writer is able to judge by the records, the General Conference upheld the Marie contention and the courts upheld the case of Trinity. Court action and compromise finally adjusted the matter after incalculable harm to Trinity, Marie and the Conference. The Trinity Church under consideration here was located in the locality of Indiana Avenue and 24th street. Under the inspiration of Bishop Thos. Nicholson, plans were developed for establishing here a great institutional church plant, a sort of church of all nations. The plan did not work out. Trinity property was later sold and the new Trinity, located at Winchester and Ninety-ninth, was founded.

Let us gather up here a number of interesting items of this period: In 1901 the Laymen's Association asked for a joint session with the ministers. The request was approved and a short joint session held in 1903. At the 1901 session, a proposal was offered for a committee on conference programs and an "Honor Roll" of the ministers printed, giving biographical information about all members of the conference. Governor Richard Yates and Bishop C. C. McCabe were honored guests at this session. N. W. Harris reported at the 1903 session for a joint committee of laymen and preachers commending an "institutional Church" and requesting $2,000.00 each for Trinity and Centenary churches to make a beginning. The committee was composed of N. W. Harris, H. N. Higginbotham, Edward Swift, F. P. Crandon, Arthur Dixon, O. H. Horton, Perley Lowe, Arthur Gourlay, The Reverend A. D. Traveller and the presiding elders. This session appointed a committee to consider the advisability of changing the time of the annual session. The Elgin Academy became a part of Northwestern University as a Junior College. It was accompanied by a gift of $40,000.00 from Mr. and Mrs. G. P. Lord. In 1904 Bishop W. F. McDowell presided and was invited to return for the following year. F. H. Sheets received appointment as assistant Foreign Missionary Secretary. The Illinois Anti-Saloon League was approved and a resolution was passed requesting Congress to "Disassociate the government from the liquor traffic."

The session of 1906 was greatly disturbed by revelations of shocking public immorality in Chicago, protested too much crime news in the public press, commended Mayor Edward Dunne and Chief John M. Collins and called for an investigation of Cook County jails and courts. A committee on Epworth League Institute was appointed in 1906.

In 1907 a committee was raised to submit a plan for a Rock River Historical Society. The committee later reported and a charter was received from the State of Illinois for the Chicago Methodist Historical Society. Dr. Charles J. Little was a leading spirit in this movement. Dr. Wm. B. Norton acted as secretary for many years, and gathered considerable material of importance. The charter of this society was allowed to lapse in 1939. Fred D. Stone was appointed in 1908 to be Endowment Secretary of the American University at Washington, D. C. A resolution was passed commending the Roosevelt administration's "Trust busting" efforts and condemning ministers who condemned the administration. In 1909, the conference upheld General Fred D. Grant for leading a temperance and law enforcement parade of citizens in Chicago. Gen. Grant had been attacked by the liquor crowd. This conference had considerable trouble with Chicago newspaper reporters and created a committee on publicity. This conference also created a committee on Conference entertainment.

In 1910 the conference passed strong resolutions on "Peace and Arbitration" and in 1910 commended proposed arbitration treaties between France, Great Britain, Germany and the United States.

The sessions of 1912, 1913, 1914 and 1915 were absorbed with the Trinity-Marie dispute. At the 1915 session report was made on the Wm. Goodfellow Estate whereby Rock River Conference received a legacy of $12,090.00 and 1-3 interest in 12 lots.

The reports of 1900-1916 gives us the following interesting figures. Loss of churches, 11; of Sunday schools, 7; of Epworth League membership, 6184; of Junior league membership, 5064. Indicated increases are: membership, 12,207; Sunday school pupils, 30,120; church property, $2,386,016.00; all disciplinary benevolences, $115,823.00. (The population increases in Illinois for 1900-1910 and 1910-1920, respectively were 818,700 and 846,000, hence the decline is not due to population decline. These conference figures indicate a definite slowing down of acceleration of growth for the past 75 years in Rock River Conference.)

In 1916 the country was under the shadow of the World War No. 1 and involved in a heated national political campaign, wherein Woodrow Wilson was opposed for reelection by Charles Evans Hughes. Wilson was reelected on the assumption that "he kept us out of war."

In April 1917 we were in the war. And this ends a very significant period in the history of Rock River Conference and opened a new period which we will now briefly trace.

1917-1940—The World War No. 1 required a tremendous effort on the part of the United States. In a comparatively short time the United States put 4,800,000 men under arms, sent 2,000,000 men overseas, spent almost $22,000,000.00 by June 1, 1919, lost 200,000 men by death and had 182,000 wounded. Such an effort called forth national unity and vast moral and spiritual resources. Inevitably, a period of reaction followed the war, mental, moral and spiritual reaction. This was greatly exaggerated by the return of four million soldiers to civilian life, creating a big unemployed group and the sore spectacle of veterans of the war and defenders of the country walking the streets and country roads in quest of work, selling trinkets or begging on street corners to eke out a living. Business reaction followed the war. Vast readjustments were necessary. This process of deflation was especially hard on farmers whose land prices had boomed under the inflated war prices for agricultural products. After a brief period of deflation, the nation got its "second wind" and headed into a boom period, accompanied by wild speculation, stock rigging and general inflation, ending in a panic which shook the nation and brought on a deep and stubborn depression which gripped the nation for ten years, only showing signs of release with the defense prosperity attending preparation for the second World War. Farm and industrial income for 1929 was twenty three and one half billion dollars. In 1932 it plunged downward to ten billion dollars. Eventually the Federal Government became inextricably enmeshed in a program to "lick the depression". The entent of governmental participation may be partially indicated by saying that sixty federal agencies were created to wrestle with some phase of the depression and recovery. The war and the depression left glacial marks upon our national life and the church did not escape its share of strain and change.

We must limit the space for discussion of this period of Rock River history. Although it might well be given extended consideration we shall have to present a broad outline and leave more extensive consideration to some future historian.

Naturally, the conference was war conscious in 1917 and 1918. There were resolutions in support of the war aims of the United States, in support of the President, in assurances to our soldiers and sailors, and demands upon the federal government for protection of the boys in camp from immoral inroads, especially of the liquor traffic, resolutions urging food conservation and the purchase of liberty bonds. A few lines from the Public Policy report of 1917 is revealing. After reminding the church that we are to "love our enemies" it proceeds: "We have not ceased to believe in the coming of the Kingdom of God, . . . not ceased to believe that the meek shall inherit the earth, . . . confession that all nations have sinned and come short of the glory of God, including our own nation, we bow beneath his righteous judgments. In that faith we denounce and resist a militarism which hesitates not to adopt any expedient or perpetrate any atrocity, however ruthless or fiendish, to impose its will upon the world . . . . . in giving our sons to the service of our country . . . we seek not vengeance, not territorial expansion, not material aggrandizement or the glory of conquest, but a new earth, forever safe from the secret machinations and the murderous hand of an unscrupulous power, which exploits its abominations under the blasphemous assumption that it is the chosen instrument and special favorite of God." In 1918 the report declares: "We urge prosecution of war until the spirit of Hunism is broken and Germany brought to repentance." "Nothing less than the unconditional surrender of Germany can be a condition for a peace conference". The conference approved President Wilson's insistence upon a League of Nations saying, "No doubt the new world order will make 'government of the people, for the people and by the people' a principle of nations". At one session of the conference the bishop read a list of 34 sons of members of the conference who were in war service.

The most significant action of the conference during this war period was its approval and support of the Methodist Centenary movement to raise 80 million dollars for home and foreign missions and educational work. The conference accepted an apportionment approximating $500,000.00 a year for five years. This action was heartily supported by the Lay association. The gift for all "disciplinary benevolences" jumped from $265,000.00 in 1918 to $542,597.00 in 1919 and to $648,600.00 in 1920. At that point a recession started and moved steadily downward to $178,516.00 in 1935, the lowest benevolent income in 25 years. It should be noted and remembered that during the period 1919-1932, inclusive, Rock River Conference gave to all "disciplinary benevolences", not including conference benevolence, the sum of $6,608,680.00.

Following the war the conference was interested for a considerable period in the support of war relief agencies such as the Near East Relief work.

The conference endorsed the ill-fated Interchurch World Movement of North America to raise $500,000,000.00 to world redemption.

There was steady support for a national prohibition amendment, for the League of Nations, for American entry into the World Court, and for law enforcement. The purchase of an Episcopal residence was approved in 1924 and $300,000.00 asked for a Rock River Chicago Forward Movement, a movement which did not accelerate.

During this period there was much discussion of minimum salaries for members of the conference, and of salary equality. Group insurance was adopted in 1928, the radio ministry of George Courrier, a member of the conference was approved, and a joint report of district superintendents adopted.

In the late twenties the Rock River Conference Woman's Association appeared to correlate the Ladies Aid Societies and similar organizations of women in the local churches. (See story elsewhere). In 1931 this group petitioned the General Conference for approval of a church wide organization of conference associations.

This period not only brought the first World War with its great financial and moral strain but it also brought the longest and worst depression in American history, which proved more of a financial and moral strain than the war.

Naturally, the churches of Rock River Conference were deeply affected by the financial collapse. A study of incomes for various causes show a stubborn resistance against reducing budgets. The incomes during the first two years of the depression are extraordinarily good. World Service had the advantage of the impetus of the Centenary, not yet spent.

World Service did not hit the 1916 level until 1933, reaching the lowest in 1935 at the depth of the depression, then only $9000.00 below the 1916 level.

Eventually, budgets had to be cut, then cut again, and yet again. Churches with debts suffered most. In many cases both interest and principal payments were deferred, some coming to points bordering on loss of property. Our institutions bore a very heavy burden. Some of them came to extreme distress. Many of our people were unemployed, many had greatly reduced incomes and some of those who had been most liberal were reduced to financial struggle.

Fortunately, Bishop Ernest Lynn Waldorf came to Rock River Conference as resident bishop in the early stages of the depression. He put his enormous energy and great wisdom and skill behind suffering churches and institutions with the result that not a single church or institution was lost. Too much cannot be said in appreciation of the services of Bishop Waldorf during this critical period. Much credit also must be given our Methodist people, their pastors and the heads of our institutions, for their self-sacrificing loyalty at a time when many were hard pressed by their own personal affairs.

CHICAGO METHODISM

And now, having traced in broad outlines the progress of Methodism in Northern Illinois for more than a century, let us pause for a more detailed consideration of Chicago Methodism. This consideration is warranted by the enormous influence of Chicago Methodism on the Methodism of Northern Illinois. We shall include in this review the area embraced in the Chicago districts, city and suburbs.

Chicago Methodism began with the infancy of Chicago, and, for more than a century, has borne unbroken testimony in that rapidly-growing city. At the center of this century-long Methodist testimony and service in Chicago, stands the First Methodist Church, now called the Chicago Temple, at the southeast corner of Washington and Clark Streets. First Church is indeed the Mother of Chicago Methodism. The first Methodist Churches sprang directly from her. Others sprang from her offspring. In a very great sense the blood of First Church flows in the veins of every Methodist Church in Chicago. She has never ceased to give of her leaders to become leaders in new churches, she has never ceased to give of her rich counsel to other churches. For more than a half-century she has generously poured her financial income into new churches, lending assistance to almost every single church within the city limits, amounting in its total of gifts to one million dollars. A score or perhaps more Methodist Churches have been born in Chicago, grown to distinguished proportions, reached their zenith and ceased to be, but Old First Church maintained Methodism and Christianity at the heart of Chicago's Loop, or business district, for more than one hundred years. The influence of this Church upon the moral and spiritual welfare of Chicago no man can imagine. The value to Chicago Methodism of this virile, central church cannot be estimated. It may be said, with entire confidence, that the future of Chicago Methodism is as certainly tied up with First Church as its past has been. The loss of this great church would be a major loss to Chicago Methodism and Methodism in all the Middle West.

Beginning with the beginning of Chicago, in a small log building used by Jesse Walker for home and church, Methodism has steadfastly kept on the growing edge of this extraordinary city. To fully amplify the fact just stated would require a volume of itself. We can only hint at the expansion of Chicago Methodism and leave it for some future historian to tell the real story.

As has often been said, Chicago, like Gaul, is divided into three parts—North-West-South—these three divisions in a strange way shaping the historical development of the city. Likewise the ebb and flow of Methodism has followed within these three divisions. When Chicago pressed out in this, or that direction, Methodism promptly followed. To follow the rise and fall of Methodism in Chicago is to follow the ever-changing character and fortunes of the city. Behind the brief annals of Methodist Churches one sees vast shifts of population, social and economic changes, vast disasters and epochal achievements.

The earliest population movement from the Central area was westward across the Chicago River. Here on the West side appeared our second church, "Canal Street", which stood on Canal street near Washington, where the Northwestern Railroad Station train sheds are now located. In 1853, we had four churches within the city and and six in the struggling villages within a few miles. By 1860 we had eight churches in the city with 911 members and 15 churches in the suburban area with 1516 members.

By 1870 there were 11 city churches and 27 suburban churches, but the city churches had passed their neighbors in membership, 2802 to 2209, and property $674,000.00 to $107,500.00. These figures indicate that larger churches are developing in the city. In 1870 Centenary Church, between Halsted and Racine on Monroe Street, had come to a commanding position with 720 members, while First Church reported 267. At that time there were two Methodist Churches in Chicago with a membership of over 300, Centenary and Wabash Avenue, at Wabash and 14th street with a membership of 338; Grace Church at 950 N. La Salle Street had 223 members. In the country to the north, Evanston was a struggling village and had a Methodist Church with 384 members. In 1870 we had four substantial properties in Chicago, First Church, $350,000.00, Centenary, $110,000.00, Grace, $115,000.00, and Wabash Avenue, $120,000.00. Evanston First Church reported property valued at $15,000.00.

The decade 1870-1880 shows a movement northward and southward, as well as westward. In 1880 Centenary reported 804 members, Grace 363, Wabash 213, while three churches appeared on the south side with membership of over 300. Trinity reported $150,000.00 property and 404 members, Michigan Avenue $40,000.00 property and membership of 364, Wentworth Avenue, $10,000.00 property and 355 members. On the north side Grace shows an increase to 363 members. Another church appears in the 300 membership rank, Grant Place with 325 members and $10,000.00 property. Thus the loop area was ringed by strong Methodist Churches on the three sides, serving new and prosperous sections of the city.

The period 1880-1890 reveals a rapid expansion of the city, distinctly southward, and a like expansion of the church. It likewise brings ominous changes in the west side. Centenary shows a serious decline in membership. Churches farther west appear in the 300 or more membership bracket, such as Western Avenue, 700 members, Fulton Street, 462; Park Avenue, 440; Southward Trinity shows an increase to 529 members and large churches began to loom up farther south, such as South Park Avenue, 352; Oakland, 641; and Englewood, 560.

On the North side, Grace has 363 members and Wesley appears farther north with 517 members and a $40,000.00 building.

There is clear indication that the suburban movement is beginning. Evanston reports four churches with a total membership of 1224 and Oak Park comes into the list of larger churches with 363 members at First Church, and property of $40,000.00.

By 1900 the population of the south side had shifted decidedly southward, leaving Wabash Avenue nearly stranded and Trinity sadly slipping, while Englewood soared up to 953 members, and an Englewood 2nd Church appears with 136 members, Oakland climbed to 803, South Park to 502. Three new churches appear in the upper brackets, Woodlawn, 324; Hyde Park, 340; St. James, 843; and, farther west, Garfield Park Boulevard appears with 448 members.

During this period Centenary dropped below the 300 line.

Far to the West, Austin appeared with 425 members. Grace, on the North side held her own, Wesley moved up to 625 members and $40,000.00 property, and Wicker Park reached 300 members with $40,000.00 property. Evanston reported five churches with a total of 1549 members. Clearly the North side is on the march northward.

By 1900 the city churches had taken a commanding lead over the suburban churches. There were 58 city churches with a membership of 14,175, Sunday School enrollment of 17,775, property amounting to $1,941,080.00 as compared with 36 churches, 3313 members, 4484 in Sunday School and $308,370.00 in property.

In the early centuries of the Christian era, population increases in central Asia overflowed in succeeding streams into Europe, each overflow pushing father westward the previous population deposits. Something after this manner has been the population movements in Chicago. New streams of immigration have settled in the poorer districts nearer the Loop and crowded the previous occupants of these areas farther north, west or south. In time the village of Ravenswood which lay across the Northward advance of the city, was absorbed, and the village of Hyde Park, on the South was absorbed. Thus the city flowed on northward and westward until determined and wealthy suburbs like Evanston, Oak Park and Berwyn stopped its onward sweep north and west. The situation was different southward. Hyde Park, Woodlawn and Englewood succumbed to the city movement. Beyond these lay no stubborn suburban barriers but very much open country, into which the city could overflow without restriction. Hence, while the population exodus northward and westward was sweeping over into suburbs, the southward exodus still remained within the city limits. Another significant population movement of this period was that Northwest along the Northwestern and the Milwaukee railroads. The effect of these population movements appear in the story of the three Chicago districts of the Methodist Church.

The last decade of the 19th century showed a serious break in the steady onward march of Chicago Methodism. Four reasons may be suggested as causing this slowing down: The World's Columbian Exposition in Chicago in 1893, the financial depression which gripped Chicago after the Fair, labor disturbances and riots in Chicago and the Spanish-American war at the end of the decade. If there was a Methodist recession in the decade 1890-1900, it was only a breath-catching for a new forward surge in the next decade.

The first decade of the twentieth century was a period of large development both in Chicago and suburban Methodism.

The suburbs began to race to match city growth. The city had a gain of 46 churches, with a total of 104; the suburbs gained 31 churches and had a total of 67. The city showed a membership of 23,123, a gain of 8948, the suburbs gained 5769, with a total of 9,032. Sunday School enrollment in the city marched up to 32,297, a gain of 15,224 while the suburbs had a gain of 7,447 and a total of 11,961. Property values in the city advanced from $1,941,080.00 to $3,547,620.00, while the suburbs showed a gain of $295,630.00, not yet having reached the million dollar mark. This period closed with 26 churches in Chicago with membership above 300 as compared with 15 in 1900; Also three churches, namely, Englewood, St. James, and Austin pushed into the 1000 membership or over class. In 1900 there were two suburban churches with over 300 members, First and Heminway, Evanston, by 1910 La Grange, Oak Park, First, and Wheaton had joined the list. It is clear now that the suburban march is on in a big way.

The 1910-1920 period showed a definite halt in Methodist advance in Chicago; during this decade the total of churches declined by 3, increases in membership dropped from 8948 to 3689, the western district in Chicago showed an actual loss of 1218, Sunday School enrollment showed a loss of 354 as compared with a gain in 1900-1910 period of 15,224, and property increases dropped to $541,184.00 the lowest gain since 1853. The only reasons apparent for this decline were The World War and the suburban exodus. For, during this period, the suburbs showed gains of 25 in churches, 9,575 in members, for the first time passing Chicago gains, gained 8,900 in Sunday School enrollment, as compared with Chicago loss of 354, and an amazing gain in property, $1,850,000.00 a gain of $1,246,000.00. At the close of this period the city had 34 churches in the 300 member class as compared with 25 in 1910, and the suburbs show their first 1,000 membership church, First Chuch, Evanston, with 1297. While this period marks a big march of membership to the suburbs, it also shows a big shift southward in Chicago, where a line of great churches appear, Englewood, Morgan Park, St. James, Thobern and Woodlawn.

The 1920-30 report for Chicago is spotted. Chicago showed a loss of 14 churches on all three districts but a gain of 6578 members, gains in each district, 910 on the Northern, 1057 on the Western and 4391 on the Southern, suggesting that the Southern district holds the population shift southward while the other two districts lose to the suburbs.

The number of churches in the 300 membership by 1930 was 34 in the city, 13 in the Northern district, 21 in the Southern and 7 in the Western. The number in this class in the suburbs has moved up from 19 to 26, 10 in the Northern district and 16 in the Western. The city has six churches in the 1000 or over class; Calvary, 1061; Englewood, 1232; Morgan Park, 1128; St. James, 1250; Thoburn, 1735; Austin, 2315; The suburbs had two in the 1000 class: Evanston, First, 1852, and Oak Park, First, 1040.

During this period Chicago showed a loss of 2131 Sunday School enrollment and the suburbs a gain of 5,016. Chicago gain $2,000,000.00 in property, excluding cost of the Temple, $7,500,000.00. The suburbs gained $3,603,450.00 in property, a total of $5,453,45.00, for the first time equalling the property holdings of Chicago Churches, excepting the Temple. And, very significantly the number of suburban churches were in excess of city churches, the number being 100 to 87.

We come now to the closing decade, 1930-40. Again our reports are mixed, light and shadows—Chicago gained two churches but lost 8 on the Western district, reducing the number on the Western district to 17, with a total membership of 6429, of whom 2361 are reported from Austin. The losses are made up by gains of 1 church in the Northern district and 9 in the Southern. There is a membership gain in this decade of 8197 in the city, the largest of any previous decade, save 1900-1910, with a gain of 8948. Property gains were slight, $147,000.00. Sunday Schools show a loss of 4332. Looking at the suburbs, there is a gain of 2 churches, a gain of 1698 members, less than the previous two decades, a loss of 3162 in Sunday Schools, as compared with gains in two previous decades of 5,016 and 8,900, and property gains of $1,716,425.00.

At the end of this period the city showed 44 churches in the 300 membership or more class, as compared with 41 in 1930, and the suburbs had 35, as compared with 26 in 1930. The city showed 8 churches in 1940 in the 1000, or over, class as compared with 9 in 1930 and the suburbs showed 8, as compared with 2 in 1930. The northern District in Chicago didn't show a single 1000 member church, the western had one, Austin. The Southern had 7 churches of 1000 or more members, Englewood 1206, Morgan Park, 1699, St. James, 1662, St. John's 1161, Thoburn, 2460, Trinity, 1132, Woodlawn, 1311. The suburban churches in the 1000 class are Covenant, 1005; First, Evanston, 3048; Waukegan, 1400; Wesley, (Aurora), 1093; Berwyn, 1010; Glen Ellyn, 1207; La Grange, 1141; First, Oak Park, 1150. It will be seen by the foregoing figures that two Chicago Churches, Austin, 2361 and Thoburn 2469, have passed the 2000 mark and one suburban church has passed the 3000 mark, Evanston, First, 3048 members.

It is interesting to note that Chicago area passed the outstate area of the Conference in membership in the decade

1870-1880, with 32,210 members as compared with 27,734. The Chicago area passed the outside area in the matter of property, with $961,600.00 as compared with $814,408.00. In the 1890-1900 decade Chicago passed the outstate area in Sunday School enrollment, with 36,166 compared with 27,820 In the total number of churches the outstate area held the lead until 1930, when the Chicago area reported 186 churches to 176 in the country. The Chicago area and outstate both shared the losses in Sunday School enrollment in the decade 1930-1940, a loss in the Chicago area of 11,767 and the outstate 5207, a total loss of 16,696. Looking back over the record we discover the high point of Sunday School enrollment was in 1922, with a total of 97,734. Compared with 1940, there is a decline of 19,298 in the Sunday Schools. 1923 shows the first break in the long climb in Sunday School enrollment. The pendulum swings back and forth with little variance until 1929, when there was a loss of 3,999 in one year. There was a slight recovery in 1931 and 1932. Then the decline became steady and unbroken. This decline in Sunday School attendance becomes more puzzling when we note a steady and unbroken rise of membership from 1920 to 1940, a gain of 43,470 church members in two decades. The trend of membership gains by decades shows an unbroken advance over a period of 100 years. One reason for the loss in Sunday School pupils is the decline of the birth rate during this period.

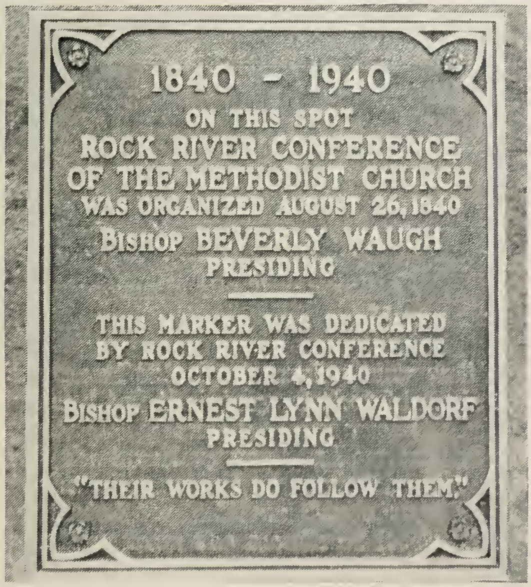
Perhaps we should note here that the record of the conference during ten decades shows a steady increase of membership, property, benevolences and pastoral support, except a break in benevolences in 1930 and 1940 and, in pastoral support, in 1940. If the property column included the reported value of the Chicago Temple, there would be no break in that column, leaving the only break in 100 years that of pastoral support and benevolences. One is impressed with the loyalty of Rock River Conference to its pastors when he notes the decline in pastoral support during the depression decade of 1930-1940 is only $184,954.00.

It is significant that all of our existing conference institutions were inaugurated in Chicago, or by Chicago leaders. The one possible exception to this statement is Jenning's Seminary, and this institution was headed and nurtured in its early days by the Reverend John Clark, pastor of the First Methodist Church of Chicago. Of course, the reason for these institutions flourishing in Chicago is that we had here a concentration of capital to build them and of membership to sustain them. We will not undertake here to tell the story of these institutions. Elsewhere in this volume their great story is told.

We must not close this story of Methodism in Illinois without at least an inadequate word of appreciation of the part taken by our lay members in the building of our Methodism. In the reports of the work during these more than one hundred years the pastors of the churches stand forth in heroic grandeur. Behind this line of sublime leaders one sees a vast army of men, women and children whose loyalty, talents and self-sacrifices make an epic which no man can possibly appraise. From the far off pioneer days of poverty and struggle for a livelihood to this past trying decade of depression, the people called Methodists have never faltered. In drought, in flood, in fire, in epidemic, in war, in panic and in depression, they have maintained strong hearts and bourne the "burden of the Kingdom of God" with joy and patience. Let us hope that some gifted historian of the future will give the honor due those gallant sons and daughters of God.

Looking back across the long, long years since 1829, when our first two churches were organized at Galena and Plainfield, one sees the story of Methodism in Northern Illinois unfold in four stages: the days of far-ranging and daring pioneer preachers, the days of struggling churches, the days of the development of social institutions and, finally, the days of wealth and the development of great churches. One sees unflagging zeal for the Kingdom of God in the salvation of individual souls, a growing responsiveness to social needs and improvement, a rare capacity for readjustment to meet new conditions, a talent for statesman, characterized by far vision for the future, and an unyielding faith in spiritual values and in the ultimate triumph of the Church of Jesus Christ over a stubborn and unregenerate materialism in human life. Truly, we Methodists of Northern Illinois may boast of forebearers "of whom the world is not worthy", men and women who have "obtained a good report through faith" and who received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

What the future holds for us, and for the Church of Jesus Christ, no man can know. We close the century of Methodism in Northern Illinois under the shadow of another world-wide war and far-reaching revolutions. A pagan philosophy of life throws a dark shadow across the world. A gigantic struggle between the Christian way of life and the pagan way of life is rapidly developing throughout the world. Before these lines are in print the Christian Church may have received staggering defeats. Civilization may have fallen to pieces and chaos may be stalking across the earth, attended by famine, death and desolation. The forces of darkness may be dominating mankind. If it be so, what then? In all these things, we shall remember those who went before us and "through faith subdued kindgoms, wrought righteousness and obtained promises", who "out of weakness were made strong, waxed valient in battle and turned to flight armies of aliens". "Seeing we are compassed about by so great a cloud of witnesses, let us lay aside the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith" and "follow peace with all men, and holiness, without which no man shall see God". Then, then, in all of these things we shall be more than conquerors. For such a time as this we are come into the kingdom.



1840 - 1940
ON THIS SPOT
ROCK RIVER CONFERENCE
OF THE METHODIST CHURCH
WAS ORGANIZED AUGUST 26, 1840
BISHOP BEVERLY WAUGH
PRESIDING

THIS MARKER WAS DEDICATED
BY ROCK RIVER CONFERENCE
OCTOBER 4, 1940
BISHOP ERNEST LYNN WALDORF
PRESIDING

"THEIR WORKS DO FOLLOW THEM."

THE CENTENNIAL PROGRAM
Of The Rock River Annual Conference

Community Gymnasium Mount Morris, Illinois

FRIDAY, OCTOBER 4, 1940

Morning

9:00 A.M. Opening of the Conference Session

Hymn .... Faith Of Our Fathers, Living Still

Prayer .... The Reverend Reynold N. Hoover

Words of Welcome, Mr. Otto Hudson, Mayor of Mount Morris
Conference Business

10:00 A.M. Report of the Conference Commission on World Service .... The Reverend W. L. Collins, Chairman of the Commission.

10:00 A.M. Meeting of the Rock River Conference Women's Society of Christian Service, at the Mount Morris Methodist Church

10:30 A.M. Recess

10:40 A.M. Conference Session. Presentation of the program of the Women's Society of Christian Service, by the national president of the Society .... Mrs. J. D. Bragg

12 Noon Devotional Address .... Bishop Ernest Lynn Waldorf

12:25 P.M. Adjournment

12:30 P.M. Ministers' Wives' Luncheon, at the Church of the Brethren .... Mary Randolph Bloomquist, president, presiding

12:30 P.M. Retired Ministers' Luncheon, at the Masonic Hall

Afternoon

2:00 P.M. Conference Session

Greetings from Fraternal Delegates from the Illinois, Wisconsin, and Iowa Conferences

3:00 P.M. THE CENTENNIAL SERVICE, Bishop Ernest Lynn Waldorf presiding

Hymn .... March On, O Soul, With Strength
Led by The Reverend Dr. Harlow V. Holt

Prayer .... Offered by The Reverend Dr. John Thompson

Address: "Forwarding The Spiritual Balances" .... Bishop Edwin Holt Hughes, of Washington, D. C.

Hymn .... All Hail The Power of Jesus' Name

Benediction

4:00 P.M. Dedication of the Historical Marker, at the Thomas S. Hitt farm, now owned by Mr. Harry G. Kable. The Reverend Almer M. Pennewell, chairman of the Centennial Commission, presiding

Hymn .... And Are We Yet Alive?

Remarks and Dedication .... Bishop Ernest Lynn Waldorf

Benediction .... The Reverend William L. Manny

THE CENTENNIAL PAGEANT

"Behold, What Hath God Wrought!"

Community Gymnasium Mount Morris, Illinois

October 4, 1940 — At 7:30 P. M.

Processional: The Ministers of the Rock River Conference and their wives, led by the Reverend Dr. and Mrs. Churley A. Bloomquist and the Reverend Mr. and Mrs. William L. Manny, hosts of the Conference.

Prologue: Presented by the LaSalle Methodist Church

Episode I. "WE ORGANIZE A CHURCH"
The Galena Methodist Church

EPISODE II. "WE HOLD OUR FIRST CAMP MEETING"
The Plainfield Methodist Church

EPISODE III "WE ORGANIZE THE FIRST CHURCH IN CHICAGO"
The Chicago Temple

Episode IV. "WE ORGANIZE THE ROCK RIVER CONFERENCE"
Ministers of the Conference and Members of the Mount Morris Kiwanis Club

Episode V. "WE BUILD A UNIVERSITY'"
The Normal Park Methodist Church, Chicago

Episode VI. "WE BUILD A SCHOOL FOR PROPHETS'"
The Olivet Methodist Church, Chicago

Episode VII. "WE CHAMPION REFORM"
The Academy Methodist Church, Chicago

Episode VIII. "WE FOUND SOCIAL INSTITUTIONS"
The St. John's Methodist Church, Chicago

Episode IX. "THE RECORD OF OUR GROWTH'"
Shown by the illuminated map

Episode X. "WE ORGANIZE YOUTH"
The Plainfield Methodist Church

Finale: "WE FACE THE CHALLENGE OF TODAY"
The Plainfield and Plattville Methodist Churches with the Ensemble and youth delegations.

Organization of the Pageant

Mary Randolph Bloomquist — Chairman of the Pageant Committee

Alberta Billheimer and Almer M. Pennewell .... Co-Authors of the Pageant

Alberta Billheimer .... Director

Guy Chester Jones .... Associate Director

Mallory Bransford .... Music

T. A. Cooke .... Make-up

The illuminated map was built by Mr. and Mrs. Charles Billheimer

The organ is supplied by the Hammond Organ Company.

THE ROCK RIVER CONFERENCE CENTENNIAL ADDRESS
OCTOBER 4, 1940

"FORWARDING THE BALANCE"

By Bishop Edwin Holt Hughes
of Washington, D. C.

The specific theme of this address is based upon a figure of speech taken from commercial bookkeeping. We offer no apology for the admitted pun but bid you all wait for a glimpse of its meaning.

The Methodist movement felt itself commissioned to restore balance to an unbalanced world. Whether we read the well-known account in the North British Review or the dreadful story of English drunkenness in Green's History, we must conclude that the society of Wesley's period was a twisted and distorted thing. One of the strange anomalies of history is that the reformers are usually called deformers. Those who come to set the world aright are accused of turning the world upside down. So were the first disciples of Jesus arraigned—even as were the early followers of Wesley. The insane world would naturally regard sanity as insanity because the standards were far removed from rightful centers. Quotations from contemporary comments on early Methodism show that many people regard the whole movement as a crazy crusade bearing an unbalanced message to a fairly balanced society.

But the contention of this address is that the Wesleyan movement even in its earliest stages showed the marks of balance. The appeal is that the latest Wesleyan movement shall recover and maintain that same type of balance. The picture of our Founder himself is not that of a fanatic. If men in his life-time called John Wesley by that epithet, it was because they themselves were fanatical. He stands in that eighteenth century as about the steadiest thing there was—a serene spirit amid mobs; an unshaken soul in a tremulous time. The world deemed its own topsy-turviness as equilibrium. Being itself upsidedown it mistook its inverted position for an erect posture. Wesley came to recover that world to uprightness. He was the apostle of a true naturalness, seeking to bring a prodigal society, that regarded a sty as its home, back to the Father's House.

This writer has had before him in his preparation the first Discipline of the Church. It is in no sense an abnormal document, specializing in the language of the psychopathic. It is, on the contrary, so sensible in its counsels that the reader must wonder how the cause that it represented ever secured the repute of a jerky effort to disturb a world of peace! Beyond this, it may be affirmed with confidence that its succession known as modern Methodism has as its chief problem to catch the spirit and mood and way of those beginning days and to give to the present eccentric world an assured center for its own life.

There are at least four respects in which the example of that distant symmetry may well be followed by this present shaking and disillusioned period.

I. The first relates to a proper balance between reverent worship and prophetic preaching. That initial Discipline contains the dignified ritualistic services that had been framed by Cranmer and other masters; and was given to America by the Methodist Church, but it also contained fervent directions about offering an effectual and persuasive gospel to all peoples. It is a lovely combination of dignity and earnestness, and it reveals no sense of contradiction between the two things. For the special occasions it held to the liturgies; for the presentation of the saving truth it placed emphasis upon prophetic preaching. It so fervently loved the sacraments that the demand for them led to ecclesiastical separateness; but with that insistent stress it still held to preaching that knew storm and passion and heartbreak.

Those two factors moved together in the history as partners that knew no quarrelling—with a leadership so wise that it raised no false issues but pressed both persuasions in their time and seasons. The Church was compelled to produce Gothic souls without Gothic cathedrals, and to produce homiletics without Professors. It did both things so powerfully that it shook a continent from rim to rim without stopping to debate the primacy of the twin forces. Camp Meetings often became scenes of a reverence, awful in its quietness—even as they became scenes of a persuasion, awful its appeal. The issue between the two was scarcely raised. If early Methodism had been only a liturgical advance it would have perished amid niceties; if it had been only a vociferous preaching festival it would have been buried beneath its own homiletical floods. But it so well balanced the two forces that there abides scarcely a record of a strained relation and no tale whatever of parties or factions that gathered about either slogan.

Modern Methodism needs the lesson. It is not at all a question of the constant heresy of "either-or"; it is rather a demand for the unfailing orthodoxy of "both-and". The movement cannot strongly survive without the spirit of public worship; neither can it strongly survive without the passionate fire of prophetic preaching. The call is for both and a man is only half a man who emphasises one of these—only with true modifications such as fit them into this new Century.

II. In the second place early Methodism kept a balance between warm evangelism and religious education. The modern advocates of the latter emphasis are justified in their claim that their movement has an honorable lineage reaching back to Wesley himself and is not therefore to be attacked as an intruder with an overdone modernity. This first Discipline reveals the lesson. Perhaps its largest single section concerning spiritual life, apart from ecclesiastics as such, related to the religious culture of childhood. We make no absurd claim when we say that Horace Bushnell's book, "Christian Nurture", still the unsurpassed and unequal literature of that tender gospel, was a wonderful restatement of the Wesleyan position, even though Bushnell himself did not fully know that fact.

We must admit, of course, that the Methodist movement had to grow up on its own good theory. A new ecclesiastical enterprise does not start with childhood as its leadership. We meet John and Luke and Paul and Barnabas only after they are full-grown, while the child in the New Testament is almost always anonymous. No one knows the name of the child in our midst. It was thus with beginning Wesleyanism. Its leaders were necessarily adults. The Church could not begin either here or over-seas with a Cradle Roll. If it had waited for the outcomes of religious education as its starting point, it would never have started. It began not in a Sunday School, but in a College—not with a Primary Department but with a Men's Class.

Yet it is to the vast credit of its first leaders that their adult experiences did not hinder a speedy stress upon the teaching function of the

Church. Had they been narrow, they would have wrought out a system of discipline that emphasized only the fiery gospel by which their own ofttimes hardened hearts had been converted to Christ the Redeemer. Yet be it gratefully noted that their theory about the religious state of childhood was right from the beginning. It is true that the practice of the theory met with real difficulties, as it does today. Sometimes adult standards were placed upon the children, as Mr. Wesley's rules for the Kingswood School would clearly witness. The tendency was to make children religiously old and to forget Paul's phrase "When I was a child." The theory itself remained truer than its advocates. On the pages of those old and fading Disciplines the child walks in full company with men and women. One of the marvels of religious history is seen in the way in which men who were the rousing experts in adult conversions were broad enough to admit religious education, as a program, into their work for Christ's kingdom.

Doubtless the nearness of that provision for youth to the intense campaign for the conversion of men and women had one good effect: the plans for the boys and girls were never techniqued or psychologized into paralysis: The system in the little book was accompanied by the numerals one, two, three; but it was never "arithmeticked" into abstractions or denuded into skeletons. It contains scarcely less passion than do the printed portions that deal with evangelistic preaching to the full-grown. It did not treat children merely as psychological subjects, but as immortal souls. The warmth of gospel preaching fell upon the cooler realm of instruction—so much so that often the Sunday School teacher was the most powerful lieutenant in the converting effort and moved down the ancient aisles with his own scholars as the trophies of his anxious supplication. The earlier Disciplines show no sense of contest between the two methods. As in the New Testament, Jesus placed the child in the company of matured Disciples—that the Church might always know that to set the two into opposition was a token of unconscious narrowness.

Once years ago I was fishing at Epworth Heights with my dear friend the late Bishop Earl Cranston. We caught only small minnows—almost as if we were vying with each other in the opposite of the usual piscatorial stories! Finally, the Bishop said to me, "This is bad, very bad! It is too much like a revival with no adult conversions!" It is a humorous parable—but it has an application of deadly seriousness. We need to recover and maintain the balance between warm evangelism and religious education. Both will suffer unspeakably unless we do. God knows that there are enough wayward men and women and enough neglected boys and girls to allow eager work in both realms. We must have a gospel that keeps the child in the midst but does not neglect Nicodemus. The message that can save a hardened adult only the more proves its ability to save a careless youth. All of our own childhood's memories will convince us that the older human evidences of grace in our local church's life confirmed our faith in the dear Redeemer. As a boy I knew that the Saviour that had rescued John Griffiths from the gutter of drunkeness could take care of me. Again it is not at all a case of "either-or"; it is another glorious case of "both-and". Our eager evangelists who are prone to slur the program for Decision Day, and for all the days of youthful training, are departing from the standards of orthodoxy. Our eager instructors are equally heretical when tempted to emphasize religious education until the noun is vociferous and the adjective falls into a dying whisper. Both parties need to see that balance which brought its double faith and work to our early denominational life and which passed without quarreling from catechetical classer for children to the throbbing revivals that swept hoary sinners into the arms of Christ.

III. The third form of balance is that between the personal gospel and the social gospel. In a way any contest between the two would seem be a quarrel between the outer life and the inner life. The discussion began early in the history of the Christian faith. The Apostle James raises it vigorously in his Epistle—he apparently standing for conduct that represented an objective loyalty to the ideals of Christ. He seemed to possess a stern practicality that led him to belabour an imaginary opponent in discussion. We can all understand why Martin Luther, reacting from outer observances in the form of sacraments, reacted, also, from other outer emphases and went so far as to declare that James' letter was "an epistle of straw." Thus even the New Testament reveals a tendency for the social gospel and the personal gospel to fall into the fist-shaking attitude.

The early Wesleyan movement balanced the two stand-points, as finely as have other great religious movements. Certainly on the side of charity it quickly began its kindly expression—in the establishment of Medical Dispensaries and Loan Agencies. Eric North's book on "Early Methodist Philanthropy" is an impressive exhibit. It must be said, also, that John Wesley individually met the demands of his own social gospel. He did not dwell in elegance. He shared all that he had. He might have been rich, but he died without giving the tax-assessor any difficulty in computing percents! In a competitive world he did not compete. In a personal way he lived up utterly to his social theories.

The case went further than this. In one matter he insisted on an immense social application. We need not quote his famous letter to William Wilberforce on Slavery. One set of my grandparents loved it and were ready to put it into the holy Canon! The other set hated it and would have ranked it with the literature of an impudent perdition. Evidently Mr. Wesley felt that slavery had such a distinctly moral side as to compel a stand. In another realm, however, his utterances do not cause any special pride. His "Calm Address' was not at all calming! Indeed it proved to be a stormy paper. It touched a distinctly political realm. One could doubtless make out a good contention to the effect that the independence of the Colonies was a moral matter—though Canada and Australia seemed able to work out their problems within the Empire and without feeling that they were alien to the realm of God! Who was the wiser—John Wesley in his contention-making pamphlet, or Francis Asbury in his purpose silence and exile—waiting until the cyclone of Revolution should pass? Duly it was discovered that the Methodist movement could flourish in a monarchy and in a Republic; and that political theories, as such, were not its primary region of effort.

Two things stand out in the social attitude of our earliest Wesleyan forbears. First, they did not plant their tree upside-down! The revival was first; the social deeds came as natural fruits. Locating the main business of the gospel within the heart, Wesley was still afraid of mysticism. He dreaded a quietism that became an end in itself. Second, any religious movement in that day, or earlier, or quite later, might be blamed for failure to apply a social gospel. Yet it is not at all an over-statement when we declare that, while some may criticize the Wesleyan crusade as being too individualistic it is still doubtful whether on the whole planet at that time any group of Christians could have been found who so finely balanced the mystical and practical elements of our faith, or who made more efficient beginnings in social reforms that were afterward to shine beautifully in the expression of the Christian life.

Plainly a study of that balance may give a good lesson to present and future Methodism. The discussion of the Epistle of James sometimes comes upon us again, rather fiercely—the individualist group talking as if the social group betrayed Christ in the inner life, the social group talking as if the individual group betrayed Christ in outer behaviour. The two groups may be different in utterance; they are probably not so different in character. Ocasionally both groups could well pray for a sanctified mood of debating. Everything considered, Methodism came successfully through the controversy on the second blessing. She survived the controversy on the Biblical question without vast loss. When the issue widened into one between so-called conservatism and so-called liberalism we weathered the tempest and came at last into a harbour of peace. We should now be guilty of a vast and scarcely forgivable blunder if we made our Conference sessions seasons of uproarious debates over two standpoints that are plainly a legitimate part of our gospel—even as we should be blameworthy before God if we encouraged a spirit of faction that expressed itself in partisan attitudes.

On the one hand, we must learn to be patient. We have always had splendid specialists. From our ranks there have emerged men who took one cause and became its burning heralds. Usually these men, not being in the pastorate, felt a call to proclaim an important fragment rather than "the whole counsel of God." In our regular ministrations the personal gospel and the social gospel must abide as permanent features. But doubtless for a considerable period we shall still have to find comfort in the fact that our faith is so wonderful that its application cannot be symbolized by Jonah's gourd which grew in a night! Nor must we be asked to halt evangelistic work until all outer reforms are brought to semi-perfection. It is well that our pioneer workers in China did not wait until the opium trade was destroyed; and that the pioneers in India did not tarry until the caste system disappeared. We are in dire need of a proper internationalism; but sturdy bands of Christian brothers in every land are the surest prophecies of its coming.

Beyond all this there is another difficult problem. The border lines of life are not always plainly marked. Hence there abides a question as to the legitimate realm for our preaching. Doubtless Mr. Wesley felt that the matter of Colonial relations had its spiritual side. Probably the same may be said of the tariff; of the currency question; of canal tolls; of Behring Sea fish! Yet the Church in its corporate capacity has not usually protested where the mass of the question fell toward economic expertness rather than toward moral judgement. On the other hand she has spoken with boldness on starvation wages; on the liquor problem; on child labor; on the gambling evil; on personal purity; on divorce. Her direct approach to the method of political government must always be made with caution and under a sense of terrific obligation. It would be a thousand pities if a vocal majority should by enactment or resolution commit the Church to Republicanism or Democracy; if a vocal minority should seem to commit her to any other party. Our individual members must be left free; but the identification of a Church with a political party or with a particular technique of economic theory will in due season be taken by many as an invitation to departure. On the other hand, earnest men who plead in proportion that Christ is the ruler of the market place, and that his spirit and principles should be applied to industrial life, should not be loudly classified as Soviets, or Socialists, or Communists, or Anarchists! This whole task of creating a redeemed society is so tremendous that it calls for both regeneration and education. If the Paul who meets his Lord on the Damascus Road is not at once faced with the full social gospel, he will at any rate move nearer to holy decisions about the relief of the Jerusalem widows; the right relations of all races as comprehended in Christ— and the broadening of the meaning of faith into an application to all the ways of life. Early Methodism did not yield to the false dilemma of "either-or"; once more she caught the gospel of "both-and" and held on to them tightly. In the good time coming we shall discover that Jesus the Saviour is Jesus the Carpenter; that his gospel is like the seamless robe woven throughout from top to bottom. It is sheer folly to convert the unified textures of the robes of Jesus into quarrelsome shreds!

IV. Finally, early Methodism offers to its modern extension an example of balance between the intellect and the emotion in religious expression. More than many persons would see the Calvinistic controversy was here involved. Wesley and his comrades were not willing to have God even partially destroyed in the name of a syllogism. Dr. Buckley used to say that Jonathan Edwards' great work on the Will had never been completely answered on the purely intellectual side. Did it not have an answer in another region? When the sensibilities joined the mind in the making of a complete person was this person satisfied with the God formed only in the refrigerator of Logic? Plainly not! Even in doctrine early Methodism insisted upon a balance between the head and the heart. The combined faculties told our forbears that, as they must save men for God, so also must they save a Good God for men.

This balance went farther than the length of a doctrinal statement. It moved into the field of religious expression. Let it be admitted that sometimes that expression became so fervent as to make man speak scornfully of the effects of new wine and to intimate that there was such a thing as spiritual intoxication. Methodism was scolded, just as Pentecost was! There seemed to be something like a law in it all. Joy is a natural producer of laughter, and sadness uses tears. Good news flushes the blood into a radiant face; evil news holds back the blood from the whitening cheeks. Physical phenomena have come with every revival. Jonathan Edwards found them, even in the religious experience of his life. Without doubt this vigorous feature of early Methodism has been exaggerated. The "Shouting Methodist" was always in the minority, but he was noticeable enough to fasten an adjective upon his silent partners. The Shouting Methodist was always in the minority but he was so loud he fastened his adjective on the rest of us. Madam, if someone wants to shout "Amen," don't mistake your nerves for refinement. Yet that minority was a credential. The Church can ill afford to regard the Pauline type of experience as an outlawed thing—even though in the New Testament and in our time the Johannine is far more prevalent. The Paul of the Damascus Road and the Wesley Aldersgate Street were not emotional extremists! Their minds and hearts simply came at last into a gracious union.

In that spirit our pioneer preachers preached. Discarding psychology as a pulpit subject, they used it in sanctified shrewdness as a pulpit method. They heeded not the modern heterodoxy that the mind was created to be expressed, and the heart was made to be repressed! More and more we discover that the distance from the intellect to the will is so great that unless religious truth is given a fresh start in the religion of the sensibilities, it is certain to fall into the chasm. The ideal rather demanded that both should be given their chance and that they were to move in company to all the elections of life, and especially to the election of Eternal life. I do not like intellectual icicles nor do I like emotional gushers. I never saw a completely intellectual conversion. The lonely working of either simply does not produce admirable character. Intellectual icicles freeze us! Emotional gushers scald us! In this region the problem remains one of balance. The gospel must move equally upon mind and heart in order that it may make a conquest of the will.

Some years ago, in a conversation with President Elliot of Harvard, he took the Methodists to task for "our over emotions". I replied, "It is nearer the truth today, that the Methodists have a bit of emotionalism. The Colleges are the scene of greatest emotion in present day America."

"What do you mean?" he asked.

"Why", I replied, "I have seen college professors at football games act so hysterically they should have been arrested for disorderly conduct."

God gave us hearts as well as minds and not to use our hearts is a sin against God.

It was the union of these factors that led to the Wesleyan emphasis upon experience. It declined to be a slave of a vulgar empiricism which declared that we can know the things of the lower life by the physical senses but that we cannot know the things of the higher life by our spiritual senses. It affirmed that repentance was as real as a muscle, that faith was as genuine as a tree, and that conversion was as much a fact as a blowing breeze. From the dictionary of the soul it took the word "assurance" and flung it against the world of doubt. It personalized its testimony and led multitudes of good men and women to say: "We know that Christ has saved us. We know that He is ever making us better. We know that we have passed from death unto life. We know that we carry eternity in our hearts. We know that we are now the sons of God; and we wait expectantly for more glorious revealings." So they wrought that conviction into hundreds of hymns that moved upon human souls like musical certainties. This was not always because their experiences were so different but because they had found the key to a confident interpretation. Those who had previously walked the way had told new converts how to explain the mood of the Emmaus Road until the burning heat became the token of a risen Lord, once unrecognized but now savingly revealed.

The developing experience only increased the assurance. Living with the Lord in faith, and hope, and peace, the comfort, and service they loved Him the more until He became their rapture and their song. In a world that was always seeking to rearrest Christ and to bring him before the courts of a thousand Pilates they became his witnesses and published to men the "signs infallible" that were in their experiences. They did this so mightily that they made the waves of salvation roll with the tides of life that moved westward over a continent. With an audacity worthy of those who had heard the Great Commission those men, mostly young men, declared that they were going to "reform the continent and to spread Scriptural holiness over these lands." They did that very thing in the name of Christ. They climbed the last mountain, forded the last river, crossed the last desert, to find the last man and bid him cast down his weapon of rebellion against the Infinite Lover of Souls. If the story could be fully told the inspired poet of the tale would charm us with the historical vision until it should all be turned into the prophecy of our own consecration; and there would arrive fresh revelations of grace and new surrenders to the God and Father of our Lord Jesus Christ.

All this must come by something deeper and more vital than Imitation. The flower gets its glory not by imitating the sun but by appropriating its light and warmth and power. Many of us must grow weary of exhortations that command us to be like our spiritual forefathers, even as we grow weary of the excusing statement that our faith must fit the times when it scarcely seems big enough to fit a minute or a second! The plea for a different expression must not mean that there shall be no expression. The new day must be used not as an alibi but as an opportunity. The past and future of Methodism cannot be bound together by ties of artificial mimicry. Those are too weak and slender to carry over the spiritual voltage. This strange hard time would prove a season of promise if it should throw us back upon the Holy Spirit—upon the great source of power to which our forebears resorted.

When I came to this last section of my message I tarried long—feeling that a mere climax would be a form of sacrilege, an attempt at peroration much like a parade before the Holy of Holies. But in the midst of the prayer that halted my pen and subdued by heart, I felt that I heard the voice of God summoning myself and my Methodist Comrades to that perpetual altar where Christ ministers with changeless grace,"The same yesterday, today, and forever." Does the Centennial Rock River Conference have a Damascus Road for other Pauls; a sacred stairway for other Luthers; an Aldersgate Street for other Wesleys? Let it be so, O Lord; May our Fathers' God be merciful to their sons!

DELEGATES TO THE GENERAL CONFERENCES FROM ROCK RIVER CONFERENCE

New York, 1844

Bartholomew Weed, John Sinclair, H. W. Reed, J. T. Mitchell.

Pittsburg, 1848

Henry Summers, Richard Haney, A. E. Phelps, Philo Judson, John Chandler.

Boston, 1852

A. E. Phelps, Luke Hitchcock, S. P. Keyes, Richard Haney, John Chandler.

Indianapolis, 1856

G. L. Mulfinger, Luke Hitchcock, J. Luccock, Hooper Crews, John Dempster (reserve in place of S. P. Keyes, H. Summers, Richard Haney, J. Morey.

Buffalo, 1860

Luke Hitchcock, G. L. Mulfinger, Hooper Crews, T. M. Eddy, J. C. Stoughton, John Dempster.

Philadelphia, 1864

Luke Hitchcock, T. M. Eddy, G. L. Mulfinger, W. T. Harlow (reserve in place of John Dempster), S. A. Jewett, W. F. Stewart.

Chicago, 1868

Luke Hitchcock, E. Q. Fuller, R. A. Blanchard, D. P. Kidder, James Baume, T. E. Eddy.

Brooklyn, 1872

Ministers—Luke Hitchcock, C. H. Fowler, Miner Raymond, S. A. W. Jewett, W. S. Harrington, J. H. More.

Laymen—Grant Goodrich, B. F. Sheets.

Baltimore, 1876

Ministers—C. H. Fowler, Wm. Aug. Smith, S. A. Jewett, F. P. Cleveland, Luke Hitchcock.

Laymen—R. F. Queal, H. Green.

Cincinnati, 1880.

Ministers—C. H. Fowler, Luke Hitchcock, R. M. Hatfield, S. A. W. Jewett, N. H. Axtell.

Laymen—O. H. Horton, E. P. Cook.

Philadelphia, 1884

Ministers—J. H. Vincent, C. H. Fowler, W. A. Spencer, R. M. Hatfield, F. P. Cleveland.

Laymen—Orington Lunt, Otis Hardy.

New York, 1888

Ministers—J. H. Vincent, C. G. Trusdell, Lewis Curts, N. H. Axtell, W. A. Spencer, F. M. Bristol.

Laymen—N. E. Lyman, O. A. Oliver (reserve in place of Miss Frances E. Willard).

Omaha, 1892

Ministers—F. M. Bristol, Lewis Curts, F. A. Hardin, J. M. Caldwell, H. B. Ridgaway, Wm. H. Burns.

Laymen—Wm. Deering, B. F. Sheets.

Cleveland, 1896

Ministers—F. M. Bristol, Lewis Curts, H. G. Jackson, M. E. Cady, P. H. Swift, W. A. Spencer, J. W. Richards

Laymen—L. B. Hobbs, N. G. Van Sant.

Chicago, 1900

Ministers—P. H. Swift, C. J. Little, F. A. Hardin, Lewis Curtis, H. G. Jackson, D. M. Tompkins, W. H Holmes

Laymen—William Deering, B. F. Sheets, O. H. Horton, G. W. Moss, E. S. Monroe, C M. Whipple, D. D. Thompson (reserve in place of N. G. Van Sant.)

Los Angeles, 1904

Ministers—F. H. Sheets, A. T. Horn, P. H. Swift, C. J. Little, W. O. Shepard, R. H. Pooley, J. P. Brushingham

Laymen—D. C. Cook, J. P. Prindle, D. D. Thompson, Perley Lowe, Lucy Rider Meyer, W. A. Merrifield, B. F Sheets

Baltimore, 1908

Ministers—W A. Quayle, P. H. Swift, J. A. Matlack, C. J. Little, J. K. Shields, W. O. Shepard, R. H Pooley

Laymen—W M. Shimmin, H. W. Johnson, H. B. Williams, J. B. Hobbs, J. M. Kittleman, H. A. Clark, D. D. Thompson

Minneapolis, 1912

Ministers—W O. Shepard, T. P. Frost, C. S. Moore, James Rowe, C. M. Stuart, H. V. Holt, R. H. Pooley, R. C. Harker.

Reserves—J. P. Brushingham, C. B. Mitchell, C. K. Carpenter

Laymen—A C. Fassett, E. C. Page, G. W. Dixon, D. R. Anderson, E. H. Forkel, J. B. Mecham, Perley Lowe, Lucy Rider Meyer.

Reserves—A. W. Harris, S. B. Jones, A. N. Anderson.

Saratoga Springs, New York, 1916

Ministers—C. B. Mitchell, John Thompson, Frank D. Sheets, T. P. Frost, L. F. W. Lesemann, H. F. Ward, C. K. Carpenter, J. P. Brushingham.

Reserves—T. K. Gale, W. H. Pierce, J. L. Walker.

Laymen—Henry A. Hilmer, George W. Dixon, W. T. Jennings, C. J. Schmidt, J. W. Kline, Emma A. Robinson, Abram W. Harris, Perley Lowe.

Reserves—Frank Nay, D. R. Anderson, Jas. E. MacMurray.

1920

Ministers—John Thompson, W. R. Wedderspoon, J. S. Ladd Thomas, J M. Phelps, Charles M. Stuart, T. K. Gale, P. H. Swift, E. B. Crawford.

Reserves—A. F. Clark, C. K. Carpenter, H. F. Ward.

Laymen—Wm T. Jennings, George W. Dixon, Wm. Shimmin, Henry S. Henschen, C. C. Darnell, Mr. Meacham, Perley Lowe, Thomas Holgate.

Reserves—E. H. Forkel, Miss Emma Robinson, R. Clarence Brown.

1924

Ministers—John Thompson, W. R. Wedderspoon, Fred D. Stone, Jesse S. Dancey, Thomas K. Gale, Charles K. Carpenter, Charles M. Stuart, J. Hastie Odgers.

Reserves—Harlow V. Holt, Charles D. Wilson, E. F. Tittle.

Laymen—H. L. Guyer, George W. Dixon, James A. James, H. A. Clark, E. C. Page, Henry S. Henschen, Emma Robinson, James M. Kittlemann

Reserves—Thomas F. Holgate, Irving Kelly, L. T. M. Slocum.

1932

Ministers—E. F. Tittle, John Thompson, F. C. Eiselen, Dan B. Brummitt, Warren N. Clark, Will L. Collin, Ralph Diffendorfer.

Reserves—Fred D. Stone, L. L. Hammitt, Horace G. Smith.

Laymen—J. R. Jackson, Geo. W. Dixon, Jacob Cantlin, Thomas F. Holgate, Mrs. Wm. H. Dangel, R. Clarence Brown, Raymond G. Kimbell.

Reserves—James A. James, Samuel E. Bradt, Harry L. Guyer.

1936

Ministers—Ralph M. Pierce, John Thompson, Ernest F. Tittle, Horace G. Smith, Fred D. Stone.

Reserves—F. C. Eiselen, Adam Loeppert, Frank Barnum.

Laymen—J. R. Jackson, Mrs. Wm. H. Dangel, Mr. Jacob Cantlin, E. R. Alderson, Thomas F. Holgate.

Reserves—Harry L. Guyer, Mrs. Winifred M. Timmons, James A. James.

1940

Ministers—Fred D. Stone, Aubrey S. Moore, Horace G. Smith, Ernest F. Tittle.

Reserves—Ralph M. Pierce, Warren N. Clark, R. L. Semans, Thomas M. Pender, A. Turley Stephenson, Charles R. Goff.

Laymen—Mrs. W. H. Dangel, A. C. Crawford, C. O. Loucks, Mrs. C. N. Timmons

Reserves—James A. James, Thomas H. West, Mrs. James Oldshue, J. R. Jackson, Rockwell F. Clancy, Jacob Cantlin.

NATIVE SONS OF ROCK RIVER CONFERENCE

Men born in Rock River or who came here in childhood.

Barnum, Frank W.
Blewfield, Floyd L.
Blomberg, Alfred E.
Bond, Ray Edwin
Carpenter, C. K.
Clark, A. F.
Clay, Charles S.
Crawford, E. B.
Coleman, Lloyd O.
Collis, Ralph H.
Dahl, Birger
Dickson, J. L.
Dreger, Ralph M.
Drees, J. Richard
Fluck, John E.
Funston, J. W.
Gage, C. A.
Graham, F. A.
Grimes, Paul W.
Gherrero, Armand
Hagerty, Jas. H.
Hall, Osman F.
Haskins, A. S.
Hewitt, C. J.
Holloway, B. C.
Holland, J. W.
Holt, Harlow V.
Hopkins, Wilbur J.
Knapp, E. Y.
Kleihauer, F. H.
Koford, Ralph K.
Lea, Henry
Loeppert, Theodore
Lamson, W. E.
Lott, Lewis B.
Loughlin, Chester W.
Manny, W. L.
Minion, Lester R.
Mohns, Arthur W.
Nesmith, C. T.
Odgers, J. Hastie
Pahn, Frank T.
Pooley, R. H.
Ream, Thos. E.
Rich, Fred K.
Peache, Alfred
Satterfield, M. W.
Schneider, J. M.
Schellrase, C. F.
Scott, Walter C.
Sweet, Thomas V. E.
Sheets, Fred H.
Sheets, F. D.
Spencer, Harry C.
Stafford, J. P. Jr.
Stone, Fred D.
Synwolt, Royal T.
Tavenner, Albion J.
Tinker, A. M.
Tope, Merrill C.
Wheaton, James M.
Whipple, W. L.
Ward, Elias W.
Will, Benjamin M.
Wilson, Willias R.
Wilson, Charles D.
Youker, J. C.

MINUTES OF THE FIRST SESSION OF THE ROCK RIVER CONFERENCE

Mount Morris, Ogle County, Illinois, August 26, 1840

That division of the Illinois Annual Conference recently set off by the General Conference of the Methodist Episcopal Church, as the "Rock River Annual Conference" met at Mount Morris, Ogle County, Illinois, the place fixed by the Illinois Conference, and at the time appointed by the arrangements of Episcopal visitation and publishd in the Christian Advocate Journal. The Rev. Beverly Waugh, one of the Bishops of the Methodist Episcopal Church being present, opened the conference by reading a portion of the Holy Scripture, singing a hymn and presenting an ardent and fervent address to the throne of Divine Grace. The Bishop then addressed the conference at some length in regard to the interest and importance attached to the organization of a new conference, the great importance and necessity of keeping in this very important field an active, zealous and spiritual ministry, and the care necessary to employ such men only as God has called into the work, or who believe they are truly called of God to preach the gospel.

The Bishop then called on Benjamin T. Kavanaugh to call over the list of the Elders and Deacons according to the minutes of the Illinois Conference for so much of the same as now live within the bounds of the "Rock River Conference." The following named Elders and Deacons appeared and took their seats as members of the said conference.

Elders present: Washington Wilcox, Benjamin T. Kavanaugh, Salmon Stebbins, Jas. McKean, Soffronius H. Stocking, John Sinclair, Wesley Batchelor, Henry W. Reed, Julius Field, Stephen P. Keyes, John Clark, Leander S. Walker, Wellington Wrigley, Robt. Delap.

Deacons present: Hiram Frick, Thos. M. Kirkpatrick, Francis A. Chenowith, Isaac I. Stewart, William Simpson, John Crummer, Saml. Pillsbury, Elihu Springer.

The conference then went into the election of a secretary where on motion it voted that the election should be by nomination and election. Br. S. Stebbins then nominated B. T. Kavanaugh for secretary and he was elected and took his seat as such.

On motion, conference fixed upon the hour of nine o'clock A. M. as the hour of meeting and one o'clock P. M. as the regular hour of adjournment during its present session.

On motion Bros. Weed, Clark, and G. G. Worthington were appointed a committee to superintend public worship during conference.

On motion voted that there be a committee of conference stewards consisting of three and that they be chosen by nomination and election, whereupon, Bros. Stebbins, Reed, and Keyes were elected steward.

On motion voted that there be a committee of four upon books and periodicals, two upon the Eastern and two upon the Western concern, whereupon Elihu Springer and W. Wilcox were appointed the committee on the eastern, and I. I. Stewart and W. Wrigley on the part of the western concern.

On motion the committees on Books and Periodicals were instructed to furnish to each book concern a list of Post Offices within the conference. On motion a committee of five was appointed on education by the chair as follows: Julius Field, S. Stebbins, B. T. Kavanaugh, Wesley Bachelor, S. P. Keyes.

On motion Bro. S. Stebbins was appointed a committee of Sabbath Schools.

On motion Bros. Clark, Stocking and Field were appointed a committee to draft rules for the government of conference.

On motion the Presiding Elders were appointed the Mission Committee.

On motion conference adjourned. Prayer by J. Field.

Thursday morning, August 27, 1840

Conference met and was opened by prayer by the Rev. S. Stebbins, Bishop Waugh in the chair. The roll was called and the minutes of the proceedings of yesterday read and approved. Bros. H. Summers and R. Summery appear and took their seats as members of the conference.

On motion the following resolution was adopted. Resolved, that a committee of one be appointed to procure a suitable book for the conference, a small trunk to keep the books and papers of the conference in a supply of stationery for its accommodation at its present session. B. T. Kavanaugh, J. Sinclair, Henry W. Reed was appointed said committee.

Bro. John Clark presented to the conference a black book suitable for the records of the conference and asked that they accept of it for that purpose.

On motion of Bro. Stocking a vote of thanks was presented to Bro. Clark for the compliment.

The secretary asked for the appointment of an assistant secretary; when, on motion of Bro. Clark, Henry W. Reed was elected assistant secretary.

The conference then took up the first question of the minutes.

Who are admitted on trial into the traveling connexion? Bro. Clark of the Chicago District presented the names of Philander L. Richardson, Charles N. Wager, Henry Hubbard, Nathaniel Swift, Leonard F. Mothrop and Wm. B. Cooley who were severally approved and admitted.

Bro. Clark also presented the name of Caleb Lamb for readmission, he having formerly been a member of the New Hampshire Conference, who was admitted.

Bro. John Sinclair from the Ottawa Dist. presented the following names for admission: Sidney Wooded, Asa White, who were admitted. The name of Henry Garbit was presented but not admitted. Brother Caleb Morris, formerly a member of the Philadelphia Annual Conference, made a statement of his and desired to be readmitted into the traveling connexion.

Bro. Stebbins moved that Bro. Morris be readmitted into the traveling connexion.

Whereupon a vote being taken he was admitted.

Bro. H. Summers from the Iowa Dist. presented for admission the name of Moses F. Shinn who was admitted.

The name of Eli Truet formerly a traveling preacher was presented by Bro. Summers for readmission who was not readmitted.

On motion of Bro. Clark, voted that the Presiding Elder of the District where Bro. Truet may reside may be at liberty to employ him in the traveling work.

On motion of Bro. Sinclair, voted that the Presiding Elder where Bro. Gorbete may reside be at liberty to employ him in the traveling work.

B. T. Kavanaugh from the Indian Mission district presented the name of Henry P. Chase (an Indian brother) recommended from the Chippewa mission for admission where upon motion of Bro. Springer the case was laid over until tomorrow.

Bro. Fields from the Milwaukee Dist. presented the name of Brother David Worthington, Henry Whitehead and James Ash, who were severally admitted.

On motion of Bro. Stebbins, William Kimbell and Leander S. Walker were added to the committee for superintending public worship during conference.

The conference then took up the examination of the character of Elders—When the name of Henry Summers was called, and while the case was pending,

On motion of Bro. Clark it was voted that during the examination of character of Elders the conference set with closed doors.

Bro. Stocking moved that the rule just adopted be suspended in the case of Father Morris so as to allow him to set in conference during examination of character.

Bro. Sinclair moved as a substitute that the rule be so suspended as to allow all the local preachers and those on trial to sit with us. When after some remarks on motion, the motion and substitute pending be laid on the table.

The case of Bro. Summers being again resumed his character passed.

The name of William H. Taylor and Joel Arrington were called and passed.

The name of Thos. W. Pope was called and some objections being made the case was laid over.

The hour of adjournment having arrived conference adjourned.

Prayer by Bro. Stocking.

Friday morning, 9:00 o'clock, August 28.

Conference met and was opened by reading the scripture, singing and prayer by Bro. Jno. Sinclair. Bishop Waugh in the chair. The roll was then called and the journal of yesterday's proceeding read and approved.

Bro. Clark from the committee to draft rules for the government of the conference made its report; which was read and article by article was considered and adopted as follows to wit:

Rules of Conference

1. The President shall take the chair precisely at the hour to which the conference stood adjourned and cause the same to be opened by reading the scriptures, singing and prayer.
2. The President shall decide all questions of order, subject to an appeal to the conference but in case of such appeal the question shall be taken without debate.
3. Every question, appertaining to the regular business of conference or resolution moved and seconded shall be duly considered and put to vote unless otherwise disposed of according to order.
4. Every member wishing to speak shall arise and respectfully address the chair.
5. No member shall be interrupted when speaking except by the President to call him to order when he departs from the subject under consideration or use disrespectful language or personal reflection, but any member may call the attention of the President to the subject when he

deems the speaker out of order. And any member may explain if he thinks himself misrepresented.

6. No person shall speak more than twice on the same question, nor more than 15 minutes at one time without leave of conference—nor shall any person speak more than once until every member wishing to speak shall have spoken.

7. When any motion or resolution shall have passed it shall be in order for any member who voted in the majority to move a reconsideration.

8. No member shall absent himself from the service of the conference or decline voting on any question put by the chair unless excused.

9. No member shall be at liberty to prefer a matter of complaint against another on the examination of character, without first having conversed with him privately on the subject, unless he be absent from the conference.

10. A motion to adjourn shall always be in order and shall be taken without debate.

J. Clark, J. Field, S. H. Stocking, Committee.

Bro. Sinclair presented a recommendation from the Ottawa Mission for Bro. Wm. D. Gage formerly a traveling preacher in the Genessee Conference for readmission into the traveling connexion. After some explanations from his representative the Bishop decided that the case was not regularly before the conference and could not be acted upon.

Bro. Clark presented the case of Bro. Richard A. Blanchard from the Lima Station of the Genessee Conference for admission into the traveling connexion accompanied by letters from the P. Elder of the district and the preacher in charge of the Lima Station, which after being read the brother was received on trial.

The conference then took up the 2nd question in the minutes: Who remain on trial? The committee of examination on probationers of one year standing made their report in connexion with the examination of character when the names of Samuel Spatu, Allen Huddlestun, George Copway, John Johnson, Wm. Vallett, Josiah W. Whipple, Ora H. Walker, and Jas. G. Whitford were severally called, their characters examined and passed.

On motion of Bro. Clark voted that a committee of three be appointed to receive the missionary and centenary money, whereupon Washington Wilcox, W. Wrigley and Sam. Pillsbury were appointed that committee.

On motion of Bro. Clark the following resolution was adopted.

Resolved: That W. Wrigley be a committee to publish the minutes of the Rock River Conference for its first session to be done on his own responsibility (pecuniary) and that the preachers interest themselves to dispose of them.

The conference then took up the fourth question of the minutes:

Who are the deacons?

When the committee of examination for the third year made their report in connextion with the examination of characters, the names of Hiram W. Frink, Wm. Simpson, Thomas M. Kirkpatrick and Milton Bourne were severally called and their character examined and passed. The name of Wm. Gaddis being called Bro. Clark remarked that some objections were against the brother and on his motion the case was referred to a committee of five, who were chosen by nomination and election and are Bros.

Walker, Nason, Stocking, Keyes, and Lummery. The hour having arrived conference adjourned.

Prayer by Bro. L. S. Walker.

Saturday morning, 9:00 o'clock, August 29.

Conference met and was opened by reading the scripture, singing and prayer by Bro. Summers, according to rule. Bishop Waugh in the chair. The Roll was called and Journal of yesterday read and approved.

Bro. Clark from the committee for superintending public worship asked whether the committee has power to require those appointed to preach to do so when, Bro. Stebbins moved the adoption of the following resolutions.

Resolved: that when any brother is by the proper committee appointed to preach it shall be his duty to do so.

S. Stebbins, Elihu Springer

Which was adopted.

The Stewards of the conference then called for the amounts taken up on each circuit and station as the "Conference Collection" and the amount of claims received and deficiencies of the preachers, which being over due.

Bro. Summers moved that the case of Bro. Thos. W. Pope be referred to a committee of five, which prevailed and the committee chosen by nomination, and election when Bros. Keyes, Walker, Stewart, Nason and Stocking were appointed said committee.

The Bishop announced to the conference that he had transferred to this conference from the Genessee conference Silas Bolles.

The conference then took up the fifth question of the minutes:

Who are elected and ordained Elders?

When the committee of examination for the fourth year made their report in connexion with the examination of character, when the name of Jno. Crummer was called, his character examined and passed and he was elected to Elders orders.

The name of Francis A. Chenowith being called and the committee in his case having reported the vote was taken to elect him to Elders orders and did not pass, a motion was then made to lay over his case for the present—lost, when after some remarks from Bros. Stebbins, Keyes, Clark and Field. On motion of Bro. Stocking the vote by which the conference refused to lay over the case was reconsidered and the case then laid over.

The names of Sam'l. Pillsbury, Isaac I. Stewart and Elihu Springer were severally called, the report of the committees heard, their characters examined and passed and each elected to Elders Orders.

Bro. Chenowith having appeared in the conference his case was taken up and after some remarks the vote on his election to Elders Orders was taken, when he was not elected. His character by a vote of the conference passed unanimously and on motion of Bro. Field at Bro. Chenowith's request he was granted a location.

The conference then took up the third question in the minutes: Who are admitted into full connexion? When the names of Jesse L. Bennett, Nathan Jewett, Jno. Hodges, Jonathan M. Snow, Rollin Brown, Henry J. Brace, Moses McMurtry, David King, Jesse Halsted, Joseph L. Kirkpatrick and Silas Bolles being called and they each being brought up before the conference in the usual order. The Bishop addressed the class on the solemnity and importance of the step they were about to take, and then proceeded to ask the disciplinary questions printed out for the occasion, remarking upon and enforcing the spirit and import of the solemn questions propounded. The questions being answered, Bro. Bennett retired and was admitted, and elected to Deacons orders. Bro. Nathan Jewett retired, the committee in his case was heard, his character examined and he was admitted and elected.

Bro. John Hodges retired, the committee in his case heard his character examined, and while his case was pending, on motion of Bro. Clark, voted that when conference adjourn it adjourn to meet at half past two o'clock.

Before a decision in the case of Bro. Hodges was obtained the hour having arrived conference adjourned to meet at half past two o'clock.

Prayer by Bro. Kimble.

Saturday 2:30 o'clock p. m.

Conference met pursuant to adjournment and was opened by prayer according to rule by Bro. Wrigley—Bishop Waugh in the chair. The Roll was called, the journal read corrected and approved.

The case of Bro. Hodges which was pending at the time conference adjourned was taken up and he was admitted and elected to Deacons orders.

The name of Jonathan M. Snow was called and after having heard the committee and his representative he was admitted and elected to Deacons orders.

Bro. Rollin Brown's case was called, the committee and his representative were heard and he was admitted and elected to Deacons orders.

Bro. Henry J. Brace's name was called—the committee and his representative were heard when he was admitted and elected.

Bro. Moses McMurtry's name was called, the committee and representative were heard and he was admitted and elected.

Bro. Jesse Halsted's case was then called, the committee and his representative were heard when he was admitted and he having traveled two years and upward as a deacon he was elected to Elders Orders.

The name of Bro. David King was called, the committee and representative heard and he was received and elected to Deacons orders.

The name of Joseph L. Kirkpatrick was called. The committee and his representative heard when he was received and elected to Elders orders, he having previously traveled two whole years as a Deacon.

The name of Silas Bolles was called. The committee was heard, a certificate from the Rev. Manby Looker the presiding Elder of his district and two of the Trustees of the Lima Seminary of Genessee Conference heard, and after some statements made by Bro. Clark he was admitted and elected to Deacons orders.

The Bishop then asked if there were any recommendations for election to Deacons orders from the Local preachers. When Bro. Clark from the Chicago District presented the recommendations of the following named persons: John Messmore, Marshall Sherman and Levi Lee which were severally read and they were severally elected to Deacons orders.

Bro. Sinclair from the Ottawa District presented recommendations for Royal Bullard and Daniel Newton which were made and they were each elected to Deacons orders.

Bro. Summers from the Iowa District presented the recommendation of Mikajah Ruder which was read and he was elected to Deacons orders.

The Bishop then called for recommendations for Elders orders for Local Preachers and was answered from all the districts that there was none.

On motion of Bro. Clark voted that a committee of five be appointed to draft a constitution and make arrangements for a missionary meeting on Monday afternoon. The committee was chosen by nomination and election and H. W. Reed, J. Clark, B. T. Kavanaugh, J. Sinclair and S. P. Keyes were appointed said committee.

Bro. Wrigley presented for adoption the following resolution:

Resolved: that it is the sense of this conference that unordained preachers, traveling or local, in the Methodist Episcopal Church should not be permitted to solemnize the rites of Matrimony, which they further believe is contrary to the laws of Illinois.

W. Wrigley, H. W. Reed

On motion of Bro. Clark the resolution was laid on the table.

The conference then adjourned.

Prayer by Bro. Springer.

Monday morning, Aug. 31, 1840

Conference met and was opened by reading the scriptures, singing, and prayer by Bro. Reed according to rule, Bishop Waugh in the chair.

The Roll was called and the journal of Saturday afternoon read and approved.

Bro. S. H. Stocking from the committee in the case of Bro. W. Gaddis made the following report: "The committee appointed to enquire into the case of Bro. Gaddis beg leave to report that after a careful examination of all the written as well verbal communication that could be obtained on the subject, we have not found sufficient evidence against his moral character to condemn him, but are of the opinion that his case requires a more thorough investigation than can here be given in his case, and would therefore recommend that it be referred back to the Presiding Elder of the Chicago District for such investigation."—Respectfully submitted—S. H. Stocking, S. P. Keyes, secretary.

Bro. Gaddis not being present on motion his case was then laid on the table.

The conference then again took up the first question in the minutes: Who are admitted on trial? When Bro. Weed of the Galena District being sick and absent, Bro. Reed read recommendations from said district for the following named persons: Alpia M. Early, Enos P. Wood, and Chester Campbell who were severally admitted. A recommendation for Wm. H. Barnes was read and upon voting was not received.

Bro. Summers asked leave of absence for Bro. Moses McMurtry for the balance of the session and which was granted.

On motion voted, that the P. Elder where Bro. W. H. Barnes resides have liberty to employ him in the traveling work.

Bro. Reed also read a recommendation from the same District, Galena, for Philo Judson for admission on trial, who was admitted.

The case of Bro. H. P. Chase was then called up and he was admitted.

The Stewards took up some time in calling for conference collections for places not reported.

On motion of J. Clark, voted that the committee on centenary funds be instructed to pay over to the Stewards of the conference so much of said fund as is given for the support of the superannuated preacher for a distribution.

On motion the following resolutions were adopted:

Resolved: That any money received in aid of the centenary fund shall be appropriated to such objects as the District shall have directed.

On motion of J. Clark the following resolution was adopted.

Resolved—that it be the duty of each preacher in charge to raise a conference collection in each society in his charge between the 3rd and 4th Quarterly Meeting for the conference claimants.

On motion of J. Clark th following resolution was adopted.

Resolved: That it be the duty of each preacher in charge to see that a missionary discourse is delivered in each congregation between the 2nd and 3rd Quarterly meeting in his charge, and that a collection be made in aid of cause of Mission.

J. Clark, J. Field

On motion of Bro. Fields the following Resolution was adopted:

In view of the great deficiencies within our bonds in the support of the ministry, and believing that the deficiency in most cases is owing to the absence of a uniform and efficient system of finance:

Resolved, therefore that we the members of the Rock River Conference do affectionately recommend to the stewards of each circuit and station that they will at the earliest date practicable of each conference year, ascertain the claims of those ministers who are stationed among them, and proportion the sum necessary to be raised in each class or congregation to meet the expenditure, and that it be strongly recommended in every place to raise if practicable by subscription or otherwise at an early date the full amount payable in quarterly installments. J. Field, J. Clark.

The case of Bro. Gaddis was then called up on motion of Bro. Clark and the report of the committee again read.

Br. Wrigley moved that the report of the committee be amended by striking out the word "sufficient" in the 6th line, and also all after the word "his" in the 7th line.

While the above motion was pending, on motion of Bro. Wrigley, the further proceedings in the case was dismissed.

The character of Bro. Gaddis was then before the conference where his representative and the committee was then heard and his character passed.

The name of Barton H. Cartwright, a Deacon of one years standing was called, the committee in his case was heard as well as P. Elder and his character passed.

The 3rd question in the minutes was then resumed, and the name of Jas. F. Flanders was called, who was at his own request discontinued.

On motion of Bro. Stebbins, Bro. Flanders was authorized to draw three quarters of his mission appropriations for last year.

The name of Jesse Herbert was called and discontinued at his own request.

On motion of Bro. Wrigley, Br. John Crummer was added to the com. to prepare the minutes for publication.

The conference went into the examination of the character of Elders when the characters of Bros. Weed, Wilcox, Reed, and G. G. Worthington were severally passed and, in the case of Bro. Worthington, the President of the conference was requested to admonish him on the subject of Long Preaching.

The name of B. T. Kavanaugh being called, the Bishop called for a statement of the condition of the affairs upon the upper Mississippi Indian District. In response to which the Superintendant read a copy of a paper setting forth the relation the Sioux Mission stood in to the government in regard to certain claims and while making other statements for want of time to finish he gave way to Bro. Clark who moved for adoption of the following resolution. Resolved that the compositions in the hand of the committee of examination be retained by the secretary until the writer of each shall have attained to Elders Orders. Bro. Reed moved to amend the resolution by adding thereto the words "and that the secretary be allowed to publish such of them as he may deem proper" which was admitted by the mover, when the resolution being put then amended and was lost.

The hour having arrived conference adjourned with prayer by Bro. Gaddis.

Tuesday morning, 9:00 o'clock, Sept. 1st, 1840

Conference met and was opened by reading the scriptures, singing and prayer by Bro. Keyes, according to rule, Bishop Waugh in the chair.

The roll of the conference was called, and the journal read and approved.

Bro. Jno. F. Wright of the Book Concern of Cincinnatti made some remarks on the business of the Book Agency.

Bro. J. Clark asked leave of absence for Bro. Stocking to attend the funeral of a deceased brother. He also asked leave for Bro. Hodges who were both granted.

Bro. Stocking presented a circular from the New York State Temperance Society which was read and on motion of Bro. Clark the following resolution was adopted: (See Report)

Bro. Clark presented and read a communication from the Trustees of the Rock River Seminary at Mt. Morris, Ill. which was on motion referred to the committee on education.

Bro. Keyes asked to be released from serving on the committee on the case of Bro. Pope which was not granted.

Bro. Clark moved to release Bro. Stocking from the committee on the case of Bro. Pope and on motion of Bro. Keyes, Bro. Wrigley was appointed in his place.

B. T. Kavanaugh then finished his statement in regard to the difficulties in the way of success in the mission of the Indian Mis'n. District at the close of which—

Bro. Pope also made some corroberating remarks on the same subject and B. T. Kavanaugh retired.

The examination of Elders being the business before the conference, the name of Bro. Fields was called, a statement of the condition of his District given, and his character passed. The names of Bro. S. P. Keyes, S. Stebbins, and Jas. McKean were severally called and character passed.

Bro. Clark's name was called, an account of his District given and character passed.

The names of S. H. Stocking, J. Nason, L. S. Walker, Austin F. Rogers and Wm. Kimball were severally called and characters passed.

The name of J. Sinclair was called, and account of his District given and his character passed.

The name of W. Wrigley was called and passed.

Bro. S. Stebbins asked leave of absence for himself and Bro. Keyes as the steward of conference to finish the business which was granted.

The names of Rufus Lummery and Wesley Bachelor were called and their character passed.

The name of Alfred Brunson was called and—

On motion of W. Wrigley his case was laid over, till the case of Bro. Pope be disposed of—

The name of Robert Delap was called and some statements were made by him when—

On motion of Bro. Pillsbury his relation as a superannated preacher was continued.

On motion of Bro. Field the following resolution was offered and after some remarks withdrawn.

On motion of Bro. Clark the case of Bro. T. W. Pope was called up and the committee in his case discharged—and the conference heard the statements of the Superintendent of the Mission and a response made to the same by Bro. Pope when Bro. Pope retired and his character passed.

The stewards then presented their report and a surplus of $1,127.00 when, on motion the report was adopted and the money distributed.

On motion of Bro. Clark the surplus in the hands of the Stewards was given to Bro. T. W. Pope.

On motion of Bro. Clark, voted that on tomorrow the conference meet at 8 o'clock A. M.

The hour having arrived the conference adjourned. Prayer by Br. Walker.

Wednesday morning, 8:00 o'clock, Sept. 2, 1840.

Conference met and opened by prayer by Bro. Kirkpatrick according to rule, Bishop Waugh in the chair.

The roll of conference was called and the journal read and approved.

The case of Bro. Brunson was called up and on motion of Bro. Stebbins voted that a committee of five be appointed to investigate the administration of Br. Brunson on the Indian Mission District while Superintendent of the same and report to the next conference. The following persons were nominated and elected that committee: J. Clark, S. Stebbins, J. Field, W. Wrigley and S. H. Stocking.

Bro. Reed offered for adoption the following resolution:

Resolved that should Rufus Spaulding who is now a member of the New England conference signify to said conference at its next session a wish to be transferred to the Rock River Conference that the Bishop presiding at that time be respectfully requested to grant Bro. Spaulding's' request. H. W. Reed, W. Wrigley

Bro. Springer moved an amendment to the resolution which was not adopted, and the vote being taken the resolution was lost.

The Bishop announced the following as the committees of examination for probationers in the conference for the next year.

1st Year, Julius Field, Chairman, H. W. Reed and S. H. Stocking

2nd year, B. T. Kavanaugh, Chairman. W. Wrigley and Washington Wilcox.

3rd year, S. Stebbins, chairman, S. P. Keyes and Wesley Bachelor.

4th year, J. Clark, Chairman, B. Weed and Henry Summers.

Bro. Wrigley from the committee on Centenary and Missionary Funds made a report which was read and adopted.

Bro. Wrigley asked what should be done with money received for education when on motion voted that the education funds be paid to the financial agent of the Rock River Seminary.

On motion voted that the Missionary Money be paid over to the Treasurer of the Missionary Society of the Conference.

On motion of J. Clark the following resolution was adopted.

Resolved that that hereafter in the re-admission of located Ministers into this conference a recommendation in all cases will be required from the Quarterly Meeting Conference.

Resolved that this conference secure their pledge to use their utmost efforts to promote the important interests of our Book Concern.

The Bishop presented (just before the 1st resolution) a report from the Book Agents at New York of an exhibit of the business of the concern.

On motion of Bro. Clark the following Resolution was adopted:

Resolved, that it be the duty of each preacher in charge to see that a missionary discourse is delivered in each congregation and collection made between the 2nd and 3rd Quarterly society of each year. J. Clark, J. Field.

Bro. Stebbins from committee on Sunday Schools made a report which was adopted.

Bro. Wrigley offered the following resolution which was adopted.

Resolved: that it is the sense of this conference that unordained preachers local or traveling within the bound of this conference should not solemnize the rites of matrimony by virtue of his license as a preacher; it being contrary to the institution of the M. E. Church. W. Wrigley, W. Reed,

On motion liberty was granted to the Trustees of the Rock River Conference Seminary to make in person any communication they have to offer.

Bro. Field from the committee on education made a report which was read—and on motion laid on the table for the present.

On motion of Bro. Sinclair the following resolution was adopted. That having felt as well as seen the great necessity of parsonages in a young and growing conference, that the traveling preacher be required to make exertion to get land and build Parsonages. T. Kirkpatrick, Jas. McKean.

On motion of Bro. Clark the following resolution was adopted: Resolved that the Secretary of the conference be instructed to order from New York 2000 copies of the Methodist Almanac for the benefit of our people, for the Meridian of Galena, the same to be ordered to the seat of our next conference.

The conference then went into election of the place for holding the next session of the conference when the following places were put in nomination: Chicago, Joliet, Rockford, South Port, and Plattville, Wis.

On motion voted that the election be by ballot and that a plurality of votes be necessary to an election.

When the vote being taken Plattville received 27 votes, Joliet 4, Chicago 5, Rockford 1, South Port 1, Plattville having received a majority of votes, was elected as the site of the next conference and the Bishop announced the 25th of August next as the time.

On motion of Bro. Stebbins voted that the journal and papers of the conference be put into the hands of W. Wrigley for the purpose of making extracts from the same from the minutes and that he be responsible for and return the same to the seat of the next conference.

On motion of Bro. Springer voted that the committee on P. Offices be and are hereby released from further service—and that each preacher in charge be required as soon as convenient to report the P. Offices in his charge to the P. E. of the Dist. and he to the agent of the book concern at New York.

The Bishop commended to the favorable consideration of the conference the American Bible Society. When on motion of Bro. Clark the following resolution was adopted to be furnished the Bible Society.

Resolved that we have listened with pleasure to the statements made by the Bishop in relation to the American Bible Society and that we cordially concur in the sentiments advanced and that we pledge our hearty cooperation in furthering its objects. J. Clark, W. Wrigley.

Resolved also that it is the sense of this conference that a minister would be a more successful agent to promote the objects of the A. B. Society than a layman. J. Clark, W. Wrigley.

One of the Trustees of the Rock River Seminary appeared; Sam'l M. Hitt Esq. and addressed the conference on the subject of the Finance of the Rock River Seminary.

A communication from C. Bass Artz was presented and read on the same subject; while the subject was pending, on motion, conference took a recess of one hour. Conference convened and proceeded to business at the expiration of recess.

Bro. Stocking moved that each preacher be requested to preach a sermon, or deliver a sermon or discourse on the subject of temperance at every appointment, which was adopted.

On motion of Bro. Stebbins the report of the committee on education was taken up and the first, third, fourth and fifth were adopted and the second laid on the table.

On motion the following resolutions were adopted: Resolved that the Presiding Elder of Mt. Morris District act as financial agent to the Board of Trustees of the Seminary. On motion the preamble of the report was then adopted.

On motion conference went into the election of Trustees, and on motion a committee of one was appointed to nominate 14 trustees and Bro. Field was elected that committee. Br. Clark moved that compositions be put into the hands of the examining committee to be retained till the writers advanced to Elders Orders, lost.

Bro. Stebbins moved that the compositions in the hands of the Society be retained with the conference papers, lost.

On motion said compositions were returned to their several writers.

On motion of Bro. Sinclair the 25th of Oct. next was set apart as a day of fasting and prayer for the prosperity of Zyon.

Bro. Field, the committee to nominate Trustees made a report of the following names for the said office for the Rock River Seminary: J. Clark B. Weed, J. Sinclair, Anthony Pitzer, Thos. Ford, S. M. Hitt, L. S. Walker, N. Livingley, C. B. Arts, J. J. Beatty, Maj. J. Roundine, J. B. Crist, Jas. Mitchel.

The various names were taken up and severally elected in the order in which they stand above.

Bro. Stebbins moved that the name of the conference be added to that of the Seminary so as to be called the 'Rock River Conference Seminary'.

Bro. Kyes moved that the resolution be laid on the table, lost.

The vote then being taken on the motion it was lost.

Bro. Wrigley moved the adoption of the following resolution.

Resolved that the Conference recommend to the Trustees of the Rock River Seminary to execute blank notes and place the same in the hands of the conference members to be presented to procure the amount as a loan to the institution at 6% interest.

Bro. Clark moved that the Board of Trustees be instructed to apply to the next Legislature for a charter for the Institution. Carried.

On motion of Bro. Clark the Roll of the conference was called and those choosing to do so were invited to subscribe each for one hundred dollar scholarship—when the following named Brethren gave their names for

that object. Jno. Clark, John Crummer, Jas. McKean, John Hewitt, Rufus Lummery, Saml. Pillsbury, H. W. Reed, Thos. M. Kirkpatrick, Henry Summers, Isaac Stewart, Jonathan M. Snow, Wellington Wrigley, Leander S. Walker, S. Bolles, Henry Brace, Rollin Brown, Jas. Mitchel, Natt. Swift, Enos P. Wood, Wm. Vallett, Josias W. Whipple, B. A. Walker, F. A. Chinowith, Wm. Simpson, Wm. Kimble.

On motion of Bro. Field the following resolution was adopted.

Resolved that we express our gratitude to the people of Mt. Morris and its vicinity for their kind and liberal manner in which they have entertained the members of the conference during their present session which was taken by a rising vote. J. Field, S. Stebbins.

On motion of Bro. Clark that Bro. Wrigley be instructed to make an abstract of the appointments and such resolutions as are of a general nature for publication in the Christian Advocate Journal and P. C. Advocate.

The journals were then read up and approved and the conference repaired to the camp ground to hold public worship and hear the appointments of the preachers read out. When after singing and prayer by Bishop Waugh, a short address was delivered to the conference by the Bishop, previous to the reading out the appointments. The appointments were then read out and conference adjourned to meet again at Platteville, Grant Co., W. Terry, August 25, 1841.

B. WAUGH

Benj. T. Kavanaugh, Secy.
Henry W. Reed, Asst. D.

APPOINTMENTS FOR 1840

CHICAGO DISTRICT: J. T. Mitchell, P. E.—Chicago, H. Crews; Lake, William Gaddis; Wheeling, J. Nason; Elgin, S. Bolles; Crystalville, O. A. Walker; Roscoe and Belvidere, M. Bourne; Rockford, S. H. Stocking; Sycamore, L. S. Walker, N. Swift; Dupage, William Kimball; Naperville, C. Lamb.

OTTAWA DISTRICT: J. Sinclair, P. E.—Ottawa, J. L. Bennett; Milford, E. Springer; Wilmington, R. Lummery; Juliet, W. Weigley; Lockport, W. Batchellor; Indian Creek, Asa White; Princeton, J. M. Snow, Bristol, H. Hadley.

MT. MORRIS DISTRICT: J. Clark, P. E.—Buffalo Grove, A. McMurtry, R. A. Blanchard; Dixon, supplied; Portland, William Vallette; Stevenson, C. N. Wager; Savannah, P. Judson; Galena, J. W. Whipple; Apple River, E. P. Wood; Freeport, S. Pillsbury, R. Brown; T. S. Hitt, agent for Rock River Seminary.

BURLINGTON DISTRICT: H. Summers, P. E.—Burlington, I. I. Stewart; Mt. Pleasant, T. M. Kirkpatrick; Richland, M. F. Shinn; Fox River Mission, N. Smith; Philadelphia, J. Arrington; Fort Madison, M. H. McMurtry, W. B. Cooley; Bloomington, N. Jewett; Crawfordsville, J. L. Kirkpatrick.

IOWA DISTRICT: B. Weed, P. E.—Iowa, G. G. Worthington; Rockingham, C. Campbell; Comanche, B. H. Cartwright; Marion, J. Hodges; Bellevue, P. S. Richardson; Clarksville, H. Hubbard; Dubuque, W. Wilcox.

INDIAN MISSION DISTRICT: B. T. Kavanaugh, Superintendent.—St. Peter's and Sioux Mission, D. King; Chippewa Mission, H. J. Brace, George Copway, H. P. Chase, A. Huddleson, J. Johnson; Sandy Lake, S. Spates.

PLATTVILLE DISTRICT: H. W. Reed, P. E.—Plattville, supplied; Lancaster and Prairie du Chien, W. Simpson, A. M. Early; Mineral Point and Wyota, J. G. Whitford; Monroe, J. Ash; Madison, supplied; Fort Winnebago, S. P. Keyes; Fon du Lac, J. Halsted; Green Bay, supplied; Oneida Mission, H. R. Coleman.

MILWAUKEE DISTRICT: Julius Field, P. E.—Milwaukee, J. Crummer; Racine, L. F. Molthrop; Root River, H. Whitehead; Southport Mission, S. Stebbins; Burlington and Rochester, D. Worthington; Troy, J. McKean; Watertown, Sidney Wood; Summit, H. W. Frink; A. F. Rogers, transferred to Illinois Conference.

REPORT ON NORTHWESTERN FEMALE SEMINARY

The committee on Education having considered the communication from the proprietors of the "Northwestern Female College, and Northwestern University Preparatory", and having had a full and free interchange of views with one of said proprietors, recommend the adoption of the following resolutions:

1. WHEREAS, Messrs. Jones agree to expunge from their circular the terms "Northwestern University" as limiting the term "Preparatory," and to circulate no more of the circulars now in print; and further agree to publish a card in the N. W. C. Advocate to correct any wrong impression made on the public mind on that subject: Therefore,

RESOLVED, That we grant them their request, and that the following persons be appointed a committee of visitors: W. F. Stewart, H. Crews, Thos. Williams, T. North and J. F. Chaffee.

The committee recommend that the request of the trustees of the Northwestern Female College be granted so far as to appoint W. McKaig, H. Whipple, S. G. Lathrop and W. F. Stewart a Visiting Committee to said college. W. B. Slaughter, Secretary. P. Judson, Chairman.

LIST OF RESIDENT BISHOPS OF CHICAGO

Simpson, Mathew, 1860-62
Thompson, 1869.
Harris, William L., elected in 1872. As early as can be determined was a resisident of Chicago until 1878.
Merrill, Stephen M., elected 1872. Resident of Chicago from 1878 to 1904 when he voluntarily retired.
McDowell, William Fraser, elected. Resident of Chicago 1904-1916.
Nicholson, Thomas, elected 1916. Resident of Chicago 1916-1924.
Hughes, Edwin Holt, elected 1908. Resident of Chicago 1924-1932.
Waldorf, Ernest Lynn, elected 1920. Resident of Chicago 1932-

BISHOPS FROM ROCK RIVER CONFERENCE

John H. Vincent
Charles H. Fowler
Frank M. Bristol
William A. Quayle
Robert McIntyre
Charles B. Mitchell.
William O. Shepherd

BOOK AGENTS FROM ROCK RIVER CONFERENCE

Luke Hitchcock
Lewis Curts
Fred Stone.

The NORTHWESTERN FEMALE COLLEGE

Galena, October, 1859

Is in a flourishing state. Its buildings, located on grounds tastefully adorned, are everyway attractive, and by their internal arrangement the health and comfort of the pupils are promoted. The college has the pleasing aspect of a well ordered christian home. The fine course of study pursued here has the facilities of apparatus, library and cabinet, and, in proportion to the number of students, the board of instruction is large and is regarded able by the trustees and other competent judges. Their classes, examined in Geometry, Chemistry and Mental Science, gave proof of careful discipline. The trustees have exhibited foresight and energy in organizing a "Ladies' Educational Aid Fund," to assist indigent students. A loftier charity is scarcely possible than the appropriation of means to that object. This Conference is requested to fill vacancies in the board of trustees, as provided by the charter, and to appoint the preachers in charge of Wabash Avenue, Waukegan and Evanston, and the Presiding Elder of Chicago District as a Visiting Committee for the ensuing year, and thus express its interest and confidence in the Female College.

Chicago, October, 1860

A communication has been placed in our hands, from the Visiting Committee, which represents this institution as being in a very flourishing condition. Its halls are filled with students, many of whom have been happily converted to God during the past year. The Visiting Committee highly commends the literary standing of this school, and we would recommend it to the sympathy and confidence of the brethren. The following persons are named in the communication as Trustees, and it is desired that this body elect them to that office, viz: J. W. Agard and E. M. Boring. We recommend as Visiting Committee to this institution the preachers in charge of Clark Street, Waukegan and Evanston, and the Presiding Elder of Chicago District.

THE FOUNDING OF ROCK RIVER SEMINARY

By The Reverend O. F. Mattison

The founding of Rock River Seminary was an adventure of faith. This took place at Mount Morris, Ogle County, Illinois, in the year 1840 when the building was first opened for the purpose for which it was intended. The Maryland Colony, located a few miles west of the Rock River, had felt the need of an educational institution to which it could send its young people, and as early as 1838 was talking of establishing such an Institution. The desire finally grew into a purpose and Rev. Thomas Hitt was appointed as a committee to go to the Illinois Conference, holding its session in Jacksonville, Illinois, and present the case. A committee of five ministers was appointed by the Conference to select a location and proceed to plan for the putting up of a suitable building. This committee consisted of the following: John Clark, Thomas Hitt, Leander S. Walker and P. R. Borein and W. S. Crassey. This committee had a meeting at the log cabin of Rev. John Clark on the Fox River in March, 1839. Several places were suggested as suitable for the location of the building, as Joliet, St. Charles, Geneva, Elgin, Rockford, Roscoe, Kishwaukie, and the Maryland Colony. Offers were made by Roscoe, Kishwaukie, and the Maryland Colony. The offer of the latter was accepted. It consisted of a subscription of $8,000, indorsed by three of the principal men of the colony, and three hundred and twenty acres of land which they bound themselves to make over to the Trustees when it came into market.

The place selected was an elevated spot on the open prairie, affording a fine outlook in every direction for many miles around. The contract was given to Mr. James B. McCoy, and the hut that he erected for the accommodation of his workmen was the first structure in the present town of Mt. Morris. The building was to be seventy-five feet long by thirty-six feet in width and with the basement was to be three stories high. It was built of lime-stone obtained in the vicinity of Pine Creek, and was stuccoed with plaster, white in color, It stood with its two sides facing the rising and setting sun, and could be seen for a long distance away. The building came to be called "Old Sandstone", as a pet name by its friends.

The corner stone for the building was laid July 4th, 1839. And was a great occasion, bringing together from the sparsely settled country five hundred people, some of them coming from as far as forty miles. Rev. Thomas Hitt laid the corner stone and Rev. Mr. Irvine and Mr. S. N. Sample, a lawyer, made suitable addresses. It was decided to call the new structure Rock River Seminary, as the noble Rock River was not far away. It was known by this name until it passed out from the control of the Methodist Episcopal Church. A board of Trustees was appointed consisting of Rev. John Clark, president, Rev. Mr. Wood, vice-president, S. M. Bowman, Secretary, Grant Goodrich, Geo. D. M. Wilcoxon, and James Johnson. Their first meeting was held November 18th, 1839. Rev. Thomas Hitt was appointed agent for the Seminary, and was authorized to raise funds by the sale of scholarships, at the following rates: 1 year $25, 2 years, $50; 4 years $100; and perpetual, $500. In the fall of the following year, viz. 1840 the building was opened for students. It was during the summer of this year that the village of Mt. Morris was platted and named after Bishop Morris of the Methodist Church. Also the Rock River Conference was organized in connection with a campmeeting on Pine Creek on the farm of Rev. Thomas Hitt. This occurred August 26th 1840. The Conference adopted the Seminary as its own and twenty-five of its members subscribed for one hundred dollar scholarships, a very generous act considering the times and the limited pay of a preacher. The conference visited the seminary in a body. At this time there was no Methodist institution of learning in Illinois north of McKendree College, located at Lebanon, St. Clair Co. twenty two miles from St. Louis. Mo.

Before the opening of the Seminary, Professor J. N. Waggoner, of New York State, was secured as Principal. He came on during the summer before the building was ready for use and for several months taught a school in a log building a little way west of the site of Mt. Morris. This was really the beginning of the Rock River Seminary, an institution which for many years was a powerful educational influence throughout northern Illinois and territory contiguous thereto. It was the only place for years in all the northern part of the State where the higher branches of learning were taught. Prominent among the laymen who attended school at the Seminary, Gen. John A. Rowlins, who became Gen. Grant's Chief of Staff, during the Civil War, and under whose fiery eloquence, Gen. Grant first felt it his duty to offer his services to the Government. Gen. Smith D. Atkins, long an Editor of a paper in Freeport, Gen. B. F. Sheets, prominent also as State Senator in Illinois Legislature, Shelby M. Cullom, twice Governor of the State of Illinois, and long a Senator representing his State at Washington, Gen. Wm. H. Wallace, and scores of lesser lights who yet served society, in Church and State, with marked acceptance. We might mention before closing the names of the Honorable John and Robert R. Hitt and Judges John Hand and James H. Cartwright, who became chief justices in the Supreme Bench of the State of Illinois. Bishop Fowler, of the Methodist Church, was at one time a student at the Sminary.

Eventually the need for another building was felt, and so the authorities began the four story building, which is still standing, (1940). This building like the first is of lime stone, and was located near the first one and at right angles to it. In the erection of these buildings provision was made for the use of a part, first of the old and then of the new structure, as a place of worship for the Methodist people of Mt. Morris. This arrangement prevailed for quite a number of years, when the Methodist Society built a house of worship a block or two from the campus. The new Seminary building was begun in 1851 and was completed in 1853. Some years ago, the old Seminary building was torn down to make way for a more modern structure.

The Seminary like some other Conference institutions had its serious financial embarrassments. Finally after some heroic struggles, it was compelled for lack of funds to close its doors. This was in 1878, after nearly forty years of faithful and successful work. The property was sold to the Honorable R. R. Hitt. Later he sold it to members of the Brethren Church for $6000.00 who opened it in 1885 under the name of the Mt. Morris College. With varied experiences the school continued to function as a college until the summer of 1932, when for lack of sufficient support it was compelled to close its doors. Thus for a period of 94 years, this institution, as Rock River Seminary and Mt. Morris College has been a force for good in Northern Illinois and far beyond. It might be of interest in giving this brief account to give also the names of those who were most prominent in directing the educational work of this institution.

The first Principal as stated, before, was Professor J. N. Waggoner for two years, Professor D. J. Pinckney, who was brought in from his farm near by, and who, off and on, was for many years one of mainstays of the institution. He served the Institution as principal for five years, from 1842 to 1847. Professor Pinckney was for many years prominent in social and civil life, serving the State in the capacity of State Legislation and was an ardent advocate of freedom for the colored race in America. He was a man of marked ability. Though not a member of the Conference, he often officiated as a preacher or minister of the Gospel.

Following Pinckney as Principal, were Professor S. R. Thorp, for a year, Professor C. C. Olds, for a limited time, and the Reverend Professor Spencer Mattison. Mr. Mattison had had a somewhat extended experience as an educator, having been the head of a Female Academy in Vineville, a suburb of Macon, Georgia, for some years, and following that as Professor of Ancient Languages in McKendree College, at Lebanon, Illinois, for five years. He died within two months after entering on his principalship, Then came Professor S. M. Fellows for two years, then Rev. Professor W. T. Harlow from 1855-1865 when it passed into control of Messrs. John Williamson and Olin F. Matteson who officiated as associate principals. This was a period following the Civil War, of interest and prosperity. Professor Williamson resigned his place at the end of two years, leaving O. F. Mattison in charge, until the following meeting of the Rock River Conference when Rev. John M. Caldwell, was elected Principal. His administration lasted for two years.

Among the teachers might be mentioned the name of Andrews, Pope, Hale, Martin, Catlinn, Miss Cornelia Russell, Mrs. Hazlitt, Miss Clarinda Olin, Miss S. Jennie Youngs, Miss Jennie B. Mattison, Miss Lent, Miss Lizzie Harlow, Miss Wheaton, Miss Mumford, Miss Stevenson, and others who for lack of information, can not be mentioned.

There is a list of Trustees who had on their hearts the care of the Institution, whose names it would be a pleasure to mention, if the records were at hand. The name of one who for many years was among the most prominent trustees was Frederick B. Brayton of Mt. Morris. D. J. Pinckney, already mentioned was another.

Certainly a debt of gratitude is due to the men who had the faith to plan such an institution of learning as Rock River Seminary, and then to stand by it in all its struggles through the years. It may not be needed now but the splendid record of the years gone by can never be forgotten.

THE FOWLER FEMALE INSTITUTE, 1855-1880

"The Fowler Institute, Newark, was opened in the fall (1855) with Miss Jennevieve Washburn as Principal, associated with her brother the Reverend Sanford Washburn (Note a.) They had for two years been teaching private schools in the village. Dr. H. R. Fowler erected the building, and February 10th, 1857, the school was chartered under the name of the "Fowler Female Institute" in 1867. The First Trustees were W. C. Willing, Horatio Fowler, and G. W. Hartwell. Miss Washburn left in 1859 to be the first principal of Clark Seminary, Aurora. The following have been Principals since: John Higby, John Wilmarth, A. J. Anderson, D. J. Poor, J. R. Burns, A. J. Sherwin and J. P. Ellinwood. Among the teachers have been: Ella Lent, Libbie Sullivan, Mr. Simon, Sarah J. Higby, Nettie Haverhill and Miss Shawler. The Institute has had at times 150 scholars in attendance. It has been connected with it a library, cabinet, philosophical apparatus, etc. and offers in some respects better inducements to the students than any other school in the Country."

"Fowler Institute is spoken of in the "Educational History of Illinois" by John W. Cook, A. M., LL. D., as follows: "Among the early Settlers of Newark, Illinois, were Horatio Fowler and his family who came from Canada, there being two sons, Charles and Henry." Mr. Cook goes on to tell of the graduation of Charles Fowler from an eastern college, his becoming a minister, President of Northwestern University, and Bishop of the Methodist Church. He also gives the History of Henry Fowler who became a Physician and lived in Newark for many years. It was he, who in 1855 built Fowler Institute, and opened it for pupils the building being about 40x50 feet, three stories in height, with two large school rooms and a recitation room.

The school was established for the purpose of exerting a Christian influence in the Community. There were two saloons in the village but they soon disappeared and for fifty years no intoxicating drinks have been sold openly in the town. In the Antebellum days the school was loyal to the core and was the active disseminator of anti-slavery doctrine.

In April, 1861, when Beauregard opened his batteries on Fort Sumpter, the enlistment of a company was immediately started in Newark. Among the first to sign the Muster roll was Benjamin Adams, a Fowler Institute boy. Professor Wilmarth shook him by the hand saying, "Trust in

God and keep your powder dry." Adams was killed at Vicksburg, as were many other brave boys of the Fowler Institute."

"The Institute was at its best about the time that the Civil War closed. At its head was Alexander J. Anderson, a Scotchman, born on the Atlantic while his parents were coming to America. He was a Graduate of Knox College and was a man of genuine character. He was succeeded in Principalship by Mr. Poore, Rev. John Burns and others. In the fall of 1880, while Mr. Brower was in charge of the school, the building was destroyed by fire and was never rebuilt. For this section of the country the Fowler Institute was an important seat of learning. The annual circular of 1866 shows a faculty of five teachers, one of whom was Miss Sarah E. Raymond, for several years the superintendent of the city schools of Bloomington, Illinois. It shows that the Institute was chartered in 1857, and that it had a course of study equal to a modern superior High School. Its main office was fit for a college."

Note (a) Reverend Sanford Washborn Died July 8, 1904 and is buried in the Millington Newark Cemetery. He had served: Downer's Grove, Momence, Wilmington, Plattville, Millbrook, Lisbon Center, Plano, Halsted St. Chicago, Plainfield, Morris, Embury-Freeport; P. E. Mendota District, Plankington and Howard, Dakota Conference.

IN GRATITUDE TO ALVARO D. FIELD

Alvaro D. Field, a member of Rock River Conference from 1848 to 1871, is the supreme historian of this Conference. Without Field's work our early history would be almost nil. He was diligent in research and voluminous in writing. He has left us an invaluable legacy, including his "Memorials of Rock River Conference," "Workers and Worthies of Rock River Conference," "Scrap Book No. 1," "Scrap Book No. 2," a book of letters and an enormous amount of original hand notes, from which he composed his two books, doubtless including much valuable information which has never been tabulated.

The following sketch of his life is taken from an autobiographical sketch in "Workers and Worthies", Verily, "he being dead yet speaketh":

His father, John Field, a son of Captain Field, a soldier in the Revolution, and his brothers, about 1819, left their home in Belchertown, Mass., to seek their fortune in the West. The West was then in the State of New York. They cut themselves farms out of the forests of Central New York, in Ontario County, and began life as farmers. John Field soon married Charity Damon. From this union were born four children, of whom A. D. was the youngest. He was born in Ontario County, in the town of Bristol, October 22, 1827.

About the year 1829, when Alvaro was past two years old, his father died. In the spring of 1831 his mother married Isaac Hale, and moved with him into the neighborhood of Warsaw. in Genesee County.

In the spring of 1832, Mr. Hale moved the family into the wilds of Chautauqua County. During this time Alvaro attended his first Sunday-school, all the summer of 1834 in sight of Chautauqua Lake, thus becoming a Chautauquan forty-six years before his friend J. H. Vincent ever saw the place.

In the fall of 1834, Mr. Hale, with a two horse wagon load of passengers, set out for Illinois. In the spring he sent for the family. The mother, with her children, took passage on the steamboat, Thomas Jefferson, at Erie, Pennsylvania, and on June 8, 1835, they were landed at Chicago.

Mr. Hale became a contractor, furnishing brick and timber to the various improvements going on in the city.

In 1839, Mr. Hale settled on a claim a half mile south of the present Plato Center Station, in Kane County. He settled there, within forty miles of Chicago, three years before the land was even surveyed by the Government.

In the fall of 1842, Alvaro was living at home, and at that time became a Christian. This occurred in October, and in a week he returned to Chicago.

In one day after I became a Christian I knew that my destiny was to preach. In going to Chicago I had concluded to join no church, but to be a free Commoner. It must have been near Christmas when, feeling that I was a stray sheep whom nobody owned, I joined the old Clark Street Methodist Church. I was placed in the Church class led by Mr. Bradley. In that class I met in the closest fellowship my dear schoolmate, C. A. Stowell, and Mrs. Eliza Garrett, founder of Garrett Biblical Institute. Our class met at four o'clock Sunday afternoon. In four years I was absent about four times, and I can not remember being present when Mrs. Garrett was not there.

In May, 1846, Alvaro, by the advice of the presiding elder, James Mitchell, started for the Rock River Seminary, at Mount Morris. While there, he was licensed to exhort, and he preached his first sermon in a school-house in the Gappin neighborhood, six miles north. In the spring of 1848, while living for a time at Mineral Point, Wisconsin, he received license to preach, and a recommendation for admission into the Rock River Conference, both papers signed by the presiding elder, Henry Summers. In July 1848, when he was somewhat past twenty years of age, he was received into the Conference, and sent as junior preacher to Hennepin Circuit, with William C. Cumming as preacher in charge. From that time on, for twenty-three years, he never failed to report at Conference for duty.

For various reasons, we record some facts here that will afford an explanation of some things to the friends that remain. Mr. Field always took high rank in the Conference and at the public gatherings of the preachers; and it was always a wonder to many, why the disparity between his Conference standing and the grade of his appointments. The secret is revealed here for the first time. In the Conference he stood high. We will only cite one or two particulars. He was statistical secretary, and a ruling man among the secretaries for thirteen years. When the grand centenary year closed with a centenary meeting at the Conference at Dixon in 1867, the two speakers appointed six months before were A. D. Field and Dr. T. M. Eddy. Two or three times he was united with Dr. Eddy in dedicating churches; and yet in his appointments he did not rate so high. Why? This is the fact: Mr. Field, from his earliest years, was a student, and had a passion for writing; and when he joined the Conference he saw, among writers, many prominent men. He admired Abel Stevens, Edward Thomson, and other noted writers in the Church, and he resolved to be one of these. He made the mistake of giving his right hand power to the pen, and his left to the ministerial work. With the pen his success was considerable, if not great. He has in his scrapbook perhaps a thousand columns of his productions clipped from newspapers. He was for some time American correspondent of the London Watchman. The National Magazine and Ladies' Repository from 1855 to 1865, contain columns from his pen. He attained a Church-wide reputation, and was better known in New England than in his own Conference. When Gilbert Haven, in company with G. M. Steele, met him, Haven swung his arms about so as to embrace the two and exclaimed, "Par nobile fratrum." He was in conversation one day with Dr. Vincent, when circumstances induced Vincent to remark: "Field, I suppose you know that you are considered one of the finest magazine writers in the Church." In 1866 a committee from a town of ten thousand inhabitants waited upon him, offering him a position as editor of a political paper, at fifteen hundred dollars a year. His inveterate love for the Methodist Church, a love which is his very life and being today, caused him to turn aside from such an offer. His ambition was to rise to some position in the Church, where his pen might find full employment, in a way for which he always felt that he had a natural calling. All this, so seemingly out of place, has been recounted to make known the secret of the disparity named above. He gave himself all through his ministerial life to writing. This made him a recluse. He was naturally diffident, and his scholarly habits shut him away from the people, giving cold reserve which resulted in years of partial failure. And yet there are compensations. His History of Methodism in the Rock River Conference has had the highest praise from secular men in the highest position in civil life. John Wentworth, for so long a Chicago editor, and a member of Congress from

Northern Illinois, thought so much of the book that he prepared a minute index of the work for his own use. As the years go by, and Methodism and the Northwest rises in importance, that book is becoming more and more a fountain of facts, and the men of the future will be glad that such a painstaking writer ever happened into Northern Illinois. He lost passing success for long and permanent good. He has two ambitions left. One is to get this present showing of Worthies and Workers published; and the other is to found at Evanston a permanent Methodist Historical Society, with an open Library and Depository of facts and things. As an addition to the above, it may be said that Mr. Field put in as much as a solid year's work on the Standard Dictionary; his work being the selection of quotations from authors.

In 1871 he superannuated, and removed to Indianola, Iowa and died December 19, 1908.

GERMAN METHODIST WORK IN ROCK RIVER

Perhaps the most fruitful and successful piece of Home Missionary work of the Methodist Episcopal Church in the United States was the work among the early and later German immigrants. We are not so much concerned, however, in this connection with the work of the beginnings of German Methodism in general, but rather with the origin of it within the territory of the Rock River Conference.

The work in Ohio as a result of Dr. William Nast's conversion developed rapidly. Dr. Ludwig Sigismund Jacoby, who later became the grandfather of our beloved Bishop John Louis Nuelsen, a highly honored member of Rock River Conference, was converted and came into the Methodist Church through Dr. Nast. He began to preach in Cincinnati; his first appointment was in St. Louis. Work among the Germans in Missouri and Illinois expanded rapidly. By 1845 eleven German circuit riders were covering the territory now included in the states of Missouri, Illinois and Iowa, which regions in the same year were organized into a German-speaking district. Jacoby was made the first Presiding Elder of this district. 1844 he was transferred to the Quincy district, which covered the territory of Iowa, Illinois and Wisconsin. Jacoby was the first German Methodist preacher in the bounds of the Rock River Conference and first preached in Galena, Ill. The lead mines in the neighborhood offered good pay and attracted many Germans. William Schreck organized the mission, the work became self-supporting, as Galena was known as the first self-supporting church in the entire northwest.

Philipp Barth was the first missionary for the German Mission in Chicago. He came in 1846; the first chapel was built in 1847 and was located on the south side of East Indiana Street, between Wells and Franklin; the cost was $558.00. The first parsonage was erected in 1850 at the cost of $347.00. The work on the south side was started in 1852, on the west side in 1853. The English brethren were always sympathetic toward the German work. Brothers Goodrich, later Judge Goodrich, and Evans, the founder of Evanston and later Governor of Colorado, were special friends of the young work. The Trustees of the 'Methodist Church Block" never hestitated to grant lots and money, whenever necessary, in the founding and assisting of the thirteen German Missions and churches in Chicago. The story of the early beginning and the development of German Methodist work in Chicago is most fascinating and tragic. We owned the spot, corner of Clark and Adams Streets, where the Federal Building now stands; then moved to a lot where the LaSalle Street Station is now located. We sold this valuable spot later to the Lake Shore and Michigan Southern Rail Road for $12,000. As we scan the records of our Rock River Conference we find how our English brethren nurtured and supported this promising plant. As early as 1844, and then all the way through to 1864, when the Northwest German Conference was organized, large missionary appropriations were set aside for churches in Galena, Freeport, Peru, Lena, Freedom, Yellow Creek, Blue Island, Bremen, Frankfort, Sandridge, Aurora and many others.

Missionary influences have gone out from Chicago in the early days. Some of the members of the First German Church, and the others later, helped to establish the German work in Sandridge, Blue Island, Tinley Park (Bremen formerly), Hickory Creek, Aurora, Dundee, Arlington Heights, Elgin, etc. Elgin Zion German Methodist Church, was the last and founded in 1889. The first 33 years were the years of pioneering. In 1864, at the insisting request of the Rock River Conference, the Northwest German Conference was organized with 57 preachers, 5,537 members, and property valued at $132,000. The work expanded so rapidly that it was deemed wise in 1872 to organize the Chicago German Conference. This organization existed as a separate entity until 1924, when the mother and daughter united again as the "Chicago-Northwest Conference." This rather peculiar and unnatural marriage lasted only until 1933, when the family decided that the two should marry into nine different conferences, reaching from Tolstoy, South Dakota, to South Bend, Indiana. We brought at that time to the Rock River Conference fourteen churches with

2531 members and 2721 Sunday School scholars, likewise property values of $439,100. We do not think that the founders have ever dreamed of a German-speaking church. We have had a generation (33 years) of strenuous pioneer work, another generation (33 years) of organization and establishment, and a generation (33 years) of adjustment and transition. The process of Americanizing has fulfilled its purpose triumphantly in Rock River Conference. Under many adverse circumstances the work of our German Methodist preachers brought difficulties and discouragements. They were trying, however, to accomplish their task with joy and gladness, always having been convinced that God had given them a problem which only they could solve.

If the sons and daughters, grandsons and granddaughters, great-grandsons and great-granddaughters of the early pioneers of the German tongue in the territory of our Rock River Conference worship now in Methodist and other Churches in our native tongue, the old and young pioneers have done their part in bringing one good American member into the palace of our coming grand American nation. May the Great God bless all the children and grandchildren of former German Methodism and help them to retain the faith of the fathers!

ADAM J. LOEPPERT.

SCANDINAVIAN METHODISM IN CHICAGO

In about 1825 a Swedish sailor, Olof Gustaf Medstrom, was stranded at New York. Shortly afterwards he was led to Christ by some Methodists, who encouraged him to become a Methodist preacher. He joined the New York Conference in 1835 and continued to preach in English until 1845, when he was urged to become a Missionary among the Scandinavian sailors and immigrants, who began to come in large numbers to the United States. An old ship in the harbor was rigged up for a chapel, named "The Bethel Ship." Many souls were converted before they were sent westward.

A brother, Jonas Hedstrom, was sent to Illinois, ready to here meet the immigrants from the North. Jonas Hedstrom was the first Swedish Methodist preacher to join the Rock River Conference. Others followed, who became the early pioneer evangelists and pastors of the newly organized Swedish churches in Chicago and other towns in Illinois.

In 1852 Olof G. Hedstrom visited his brother at Victoria. Then he was invited to stop over and preach in Chicago, with the result that the First Scandinavian Methodist Church was organized here in December, 1852.

I.—Immigrants Coming to Chicago—The first stationed pastor was S. B. Newman, who also served as immigrant missionary. That part of the work was the most fruitful. Through the revival spirit in the church newcomers were converted to God and joined the church membership. Poor and in need of economical help scores of immigrants were cared for at the parsonage, until other arrangements could be made for them. At the morning and evening devotionals many were converted at the parsonage.

II.—Church Meetings—Through the help rendered the church won many friends and supporters of the good work. Among the first ones of them was the sea captain C. M. Lindgren, father of the late banker Richard Lindgren. Often the meetings in the church were disturbed by men who did not believe that the Methodist preaching was in accord with their old faith and hence it should be stopped. The preacher would be interrupted by hideous yells or by hurling of stones, aimed at the speaker. Sometimes the worshippers were openly attacked. Captain Lindgren possessed both courage and physical strength and he acted as a sort of special policeman at the meetings. Once he undertook to escort a leader of a gang of disturbers out of the church. The culprit drew a knife and seriously wounded Captain Lindgren. Arrest and trial of this man followed. Jail and fine had a wholesome effect on the others. After that the church crowds grew larger and the Scandinavian Methodists were respected and permitted to worship unmolested.

When the membership grew in number, the families began to be divided in larger areas of the city. The Norwegians began to settle more on the northwest side, while the greatest number of the Swedes remained on the lower northside. During the years 1864-1868 the Norwegians decided to separate from the Swedish church and they organized the First Norwegian-Danish church, in order to do better service among their own countrymen by using the Norwegian language entirely. Great revivals continued among both Norwegians and Swedes; and many immigrants were added as members to the respective churches.

III.—Des Plaines Camp Meeting—The campmeeting at Des Plaines became an annual event among the Swedes. In order to have better influence over the immigrants, who at first could not get any benefit from the preaching in English, the Swedish group started to have their own campmeeting. During the first years Swedish Methodist families invited the newcomers—immigrants—with them to the camp. They even lodged and boarded them for the week. In that week many were gloriously converted to God and became loyal members, of whom their grandchildren are partaking at Des Plaines today. From 1865 or for the past 75 years they have continued annually to meet here.

The Norwegian-Danish group followed later, or fifty-five years ago, to hold separate services at Des Plaines. In the spirit of unification the Scandinavians have lately joined camp and all this year have enjoyed a spiritual fellowship.

If it had not been for the zealous pioneer Scandinavian preachers, it is doubtful if there ever would have been any Swedish and Norwegian-Danish Methodist church either in America or in Scandinavia. For obvious reasons we cannot give that information here.

After these almost one hundred years of successful ministry you will find the numbers of Scandinavian churches decrease, but the members will remain in the united American Methodist Church. If the members of these three nations have been an asset to the mother church and the kingdom of God it is for the holy men of our great church to answer.—John P. Miller.

Rock River Conference Organizations.

GARRETT BIBLICAL INSTITUTE

A Review of the History of Garrett Biblical Institute, Prepared for the Centennial Volume of Rock River Conference, by Horace G. Smith, Class of 1910; Trustee, 1924-1932; Professor of Preaching, 1926........; President, 1932.........

Garrett Biblical Institute gladly joins with Rock River Methodism in its celebration of a hundred years of organized service. The school is first the child and then the mother of this conference. It is both effect and cause. The Institute is here because of the conference, while the latter is in large part what it is today, because of the school.

It is altogether fitting therefore that a brief history of Garrett Biblical Institute be given in the volume of the centennial session of Rock River Conference. This history cannot be either exhaustive or definitive. There is neither time nor space for that. The writer has in mind the presentation of the essential facts in such a succinct way that even he who runs with the haste and hurry of our modern age might find an opportunity to read this brief review. In the most part I shall depend upon the researches of Frederick C. Eiselen and William D. Schermerhorn, both of whom have written a record of the years, though for entirely different purposes. My debt personally and officially to both of these men, is very great as is indeed that of every other Garrett man.

Rock River conference was already fourteen years old, and was assembling for its annual session at Rock Island when the first building for Garrett Biblical Institute took shape very near the site of the present buildings, in the closing portion of the year 1854. Evanston was really not yet in existence though there was a small community scattered along what is now called Ridge Avenue. The present campus was simply a wooded ridge along the lake, separated from the residences referred to above by a bog where the muskrats played. While Northwestern University had been chartered in 1851, its classes did not open until September 1855. These were held in a frame building, (Old College), which still stands on the campus, though it was then located at the corner of Davis and Hinman.

Chicago was a struggling young city whose charter was about twenty years old. The country at large was enjoying the expansive exhilaration that had come with the gold rush.

The states had not yet fully faced up to the "irrepressible conflict" though our Methodism had already been living in two households for a decade. Such in brief were the conditions when this lusty infant came to birth.

Great Personalities

"Garrett resulted from the conflux of great personalities," is the cryptic way Doctor Schermerhorn describes its beginning. Some of these personalities deserve more than the mention of their names. There was first of all Peter Borein who came from the hills of Tennessee. Converted at fifteen, he was early thrust into the Methodist ministry. Though inadequately trained, he quickly rose to leadership, because of great native ability. While pastor of what is now the Chicago Temple, Borein took Eliza Garrett and her merchant husband into the church (1839). There is little doubt but that his oft repeated hope that some one would establish a training school for ministers, had much to do with the decision of Mrs. Garrett to devote her fortune to this great end.

Mrs. Garrett, whose name the Institute bears, was at once a gracious and generous, as well as a deeply consecrated Christian person. As a young woman named Eliza Clark, she had married this bold and venturesome young man who tried his fortune in many places only to fail until he came to Chicago in 1834. Here he prospered rapidly, and amassed a considerable fortune. His wealth, largely in the form of Chicago real estate, came into the possession of the widow following his early death. As the two children born to Mrs. Garrett had died when little more than infants, she had no immediate heirs. Consequently she was greatly concerned about the final disposition of her estate. In casting about for the best use of her wealth, she doubtless recalled the desire of her former pastor that some one would endow a school in which ministers might be trained.

Her intention to do this was greatly strengthened by her husband's attorney, Grant Goodrich, by her pastor at that time, John Clark, as well as by Daniel Kidder, secretary of the Sunday School Union, and other Methodist leaders. Her will setting aside two-thirds of the estate for this purpose was dated December 2, 1853. Something of the spirit of Mrs. Garrett is shown in that after she had made up her mind to use her estate in this way, and the school was actually started, she limited her living expenses to $400 a year in order that the work might go forward.

John Dempster did more, probably, than any other one person to bring the nascent dream of such an institution to immediate life. He is described as a man "with his eyes on the horizon, and with a commission from God to establish a line of training schools for the Methodist ministry across the continent." He came of pioneering stock for his own father was sent to America by John Wesley to supervise the work of Methodism in western New York. John was the only convert at a camp meeting to which he had reluctantly gone as driver for his family. Entering the ministry, he soon proved his ability, held good churches, became a presiding elder and was sent to General Conference time after time. He served as a missionary in South America for a term, and while there established schools to train the native ministers. When he returned to America, he was consumed with one ambition, and that was to establish schools to provide a better educated ministry for the Methodist church. This determination grew out of his experience at home and abroad where he had seen that Methodist ministers were equalled by none as to zeal, but surpassed by many as to training.

Dempster soon found his first opportunity in an institution struggling for life in Newberry, Vermont. His kindling enthusiasm and steadfast courage quickly gave new vigor to this enterprise. Under his leadership it was moved to Concord, New Hampshire, where larger support was available. The creative and enduring quality of his work at that institution may be measured by the fact that it has now become Boston University School of Theology.

When he saw that his first venture was safely established, Dempster turned his face westward in the hope of founding a school in the middle west. He had had some correspondence with those who believed that a school of this character might be started at Bloomington where the fledgling, Illinois Wesleyan University was trying its first flights. On the way to that city, he needs must pass through Chicago, and while there he learned that Mrs. Garrett had already made her will setting aside a large portion of her fortune for the purpose he had in mind. This knowledge set his very soul on fire. Feeling that he was being led of the Lord, he sought an interview with Mrs. Garrett and her counsellors.

Organization and Opening

Out of a series of such councils came an organization meeting on December 26, 1853, at which time a committee was authorized to launch an institution of this character, with the understanding that it would eventually be built upon the endowment to be provided from the estate of Mrs. Garrett. Arrangements were made to build upon the campus of Northwestern University. Money was sought for a building and plans laid to organize a faculty. In all candor it must be said, that one reason, even though a secondary one, for all this haste was to anticipate any intention of down state Methodism to launch a similar enterprise at Bloomington. In any event plans moved forward so rapidly that the new building known as Dempster Hall was ready for occupancy late in 1854. The Institution was actually opened January 1, 1855 when four students were present to greet the faculty composed of William Goodfellow, William Wright and John Dempster.

A charter for the new institution was secured from the state of Illinois, February 15, 1855, and plans were laid at once to organize the school on the basis of this authorization. While this transfer from the temporary to the permanent organization was under way, Mrs. Garrett unexpectedly died, November 23, 1855. As the last act of her life was to confirm her generous bequest for the endowment to the newly chartered organization, the future of the school seemed secure.

The new school was not universally welcomed so far as Methodism was concerned. There was wide spread prejudice against institutions for ministerial training. It was feared that the students would become, "flippant, dry sermon readers or worse." Some men high in the councils of the church bitterly opposed these schools. The editor of the Christian Advocate wrote in 1854, "We are known to be entirely opposed to theological institutions for scholastic training of our preachers." Others asserted that the great body of our people prefer "heat to light," and voiced the hope that some one would "quench this fire brand of Theological Seminary from our church." It was ironically referred to as "A Central Salvation Seminary."

The name Biblical Institute was adoped to offset the still greater opposition which the use of the title theological school would have created. The school in the east, now known as Boston University School of Theology, operated under the name New England Biblical Institute for the same reason. Even the General Conference which formally recognized Garrett took occasion to point out that it would be unwise for the church to create many schools of this character.

Much of this opposition reflected the temper of the time. Fortunately it was not strong enough to discourage the men in charge of this new enterprise. They believed that Providence as well as Necessity concurred in their action. As soon as the school began its work the opposition died out rapidly. "Its success belied the fears of the doubters."

More space has been given to this opening chapter than will be given to any other. This is done not because it is the most significant in and of itself, but because it marks the beginning. There are other chapters just as heroic and just as dramatic.

But all that came after these early days is an outgrowth of what happened then. The trustees, the faculty, of that far off day were no more devoted than those who followed after them, but it was given to them to lay the foundations. Others of necessity built upon their work. Their dream has been a guiding star from that day to this. They expressed it thus: "A course of study analogous and in all respects parallel to the best Theological Seminaries in our country. Additional courses which should be regarded as temporary, for such as were unable to measure up to the complete ideal. No learning, however profound, no graces nor eloquence, however polished, to be satisfactory unless the Holy Spirit was enthroned high above all human personalities."

Continuity and Change

The doors of Garrett Biblical Institute which opened for students on January 1, 1855 have never been closed from that day to this. The school has remained in continuous operation. Each year the regular sessions of school have been held as announced. There have been dark and difficult times when no one knew quite what was ahead. On two occasions at least, the faculty has been notified by the trustees that no guarantee of salary could be made. In each case the faculty continued at their work out of sheer devotion to the task to which they were committed.

During these years there have been wars, fires, panics and intellectual controversies, but Garrett has survived them all. The Civil War, as well as the World War, created conditions in which the operation of such a school was most difficult. The Chicago Fire swept away buildings erected in part on borrowed money to create a productive endowment. The panic of 1857 as well as that of 1873 created serious financial difficulties for the school.

Due to a series of circumstances which will be referred to later Garrett faced its most serious crisis in 1931-'33. During this period its educational properties were sold to satisfy certain creditors and all its endowment income was segregated for the benefit of bond holders. Even this disaster did not close the school. Through the loyalty of the faculty, alumni and friends, and the courage of the trustees, it went forward without a break in its long and fruitful history. So Garrett faces the future with the confidence born of the ability to experience and overcome tribulation of all kinds. The institution in its corporate capacity might well say, "Students, faculty, trustees and friends come and go, but I go on forever."

In all this continunity there has been change. Possibly one chief reason for its continuity has been the ability to adapt itself to changing conditions. Again and again this school has demonstrated its power to live by doing this very thing. There have been the outward and visible changes in buildings, library and other equipment. There have been other changes less apparent, except to the initiated, in curriculum, standards of admission, methods of instruction and so on. One who compares the first announcement of faculty and courses with the catalogue of 1940-'41 will be amazed at the changes in titles of professors, and descriptions of courses. The nomenclature is entirely different. Many of the old courses are listed under new names, but no small part of the curriculum is made up of studies unknown in 1855. The students of today have a vastly richer offering of courses than those of yesterday. These changes in curriculum have been elaborated by Dr. Schermerhorn at some length in a recent Tower article, a portion of which will appear as Appendix A following the conclusion of this statement. The faculty of Garrett has not been afraid to experiment with new methods, and to test the validity of new approaches in theology. Not infrequently they have pioneered the way which other schools have followed. All these changes have come slowly and gradually and with due regard to the essential values of our faith.

Standards of Admission and of Graduation

In the beginning Garrett admitted every one properly recommended by the ecclesiastical authorities. While the school urged students to secure a full college education, the only real requirement was that students shall have "attained disciplined faculties, fully able to grasp the course of study." In 1857 the catalogue announced, "for the present we do not insist upon any given standards of literary qualifications for entrance." It was soon found that for the sake of educational efficiency more exacting standards were necessary.

In due season therefore, a degree course was organized for those who had had a college training with a series of diploma courses known as Greek-Hebrew, Greek-English and English courses outlined for all others. At first no special requirement was established for admission to diploma courses, but after another period of trial and experience, it was required of all candidates that they have at least a college preparatory training. For many years the college group was in the minority until 1912 when the two groups were about equal. At this time two distinct schools were organized, The Graduate School of Theology, and the Diploma Training School for non-college students, time required for the Diploma course was reduced to two years. The number taking this course steadily decreased until in 1930 it was discontinued. Since that time only students who had completed a four year standard college course were admitted as regular students, though others were allowed to enroll for a limited time as "specials". For a time it was possible for a candidate for a Garrett degree to combine college and seminary work in such a way that the two courses could be completed in six years rather than seven, but that regulation was discontinued in 1938.

It should be added that at present even college graduation does not guarantee admission to Garrett. The prospective student must submit a transcript of his credits, as well as a list of references to whom the school writes for a statement as to his character, and aptitude for the ministry. The candidate before enrollment appears before a committee on academic standing for a searching interview. Even after admission to the school students do not become candidates for a degree until they have shown during three quarters residence not only that they can pass the required courses, but that they have a certain fitness for the ministry and some promise of usefulness in that field of service.

Standards of graduation have also varied though not so greatly as those for admission. Of course the latter inevitably affect the former. The formal requirements have been measured on the basis of hours of class work. It is difficult to make fair comparison, because the school operated for many years on the term, then the semester and, since 1915, on the quarter basis. Probably the hours required are about the same. At present a student must complete 31 majors, a major being a class meeting four hours a week per quarter. The faculty reserves the right to, and often does, exact additional work of those whose preliminary preparation has been inadequate in certain fields or whose work at Garrett has shown certain weaknesses.

Before graduation a student must pass a written examination showing general comprehension of the two groups of "content courses". He must also pass an oral examination in which he proves his capacity to apply the preaching and pastoral "skills" considered in the list of the three groups of study into which the curriculum is divided. Upon the completion of his work the graduate is granted the Bachelor of Divinity degree.

Students

An institution like Garrett finds itself composed of several distinct groups. There are trustees and interested friends, faculty members and alumni, and then there are students. Of all these groups the latter is the most important. The school exists for them. Its success is measured by what it may do for the students who commit themselves to its care.

Outwardly one student generation may differ greatly from another. Inwardly, they are much the same. Their outlook and attitude may differ, but their devotion and essential spirit continue on the same high level.

A few figures concerning the student body of 1939-'40 may be significant. There were enrolled 280 men and 51 women. They came from 33 states and six foreign countries. In this student group, graduates of 192 colleges and universities were listed.

One of the most noticeable changes so far as students are concerned is in their larger participation in the life and work of the school. They cooperate closely and on equal terms with the faculty in the conduct of the Commons, the Book Store, and the Chapel Services. The curriculum committee holds frequent conferences with student groups so that their point of view may not be overlooked in the enlargement and enrichment of the program at Garrett.

It might be noted also that their interests vary greatly from generation to generation. Students of an earlier day were interested in specific reforms such as slavery and temperance. Today this zeal has widened into the idea of christianizing the whole social order. Again, those of an earlier period were captivated by such challenges as, "The evangelization of the world in this generation." Today, discussions center around world peace, and a new economic order. These are but samples of shifts and changes in student opinion.

The students of today match those of an earlier day in their readiness to sacrifice. They will pay almost any price to secure an adequate preparation for the ministry before them. They stand ever ready to answer the call of the church whether it be in far lands or near at home.

Former Students and the Garrett Fellowship

The first class graduated from Garrett in 1858. Every year since then, graduates have gone forth as well as some others who did not complete the course. These former students contribute the chief glory of the institution. They and the work they have done justify the existence of the school. Well over six thousand have been enrolled throughout these years. Approximately one third that number continue in active service.

Many of these former students have gone out to the mission fields in foreign lands. The Methodist church cannot write its missionary history without paying tribute to the work done by our foreign representatives. The home mission field, urban and rural, has always had a full quota of Garrett men. The number of these who have gone into educational work is as large as is the roster of those in missionary service. They serve as teachers and administrators in all the varied forms of educational institutions. Then, there have been board secretaries, editors of the religious press, bishops and other leaders in the church. The chief contribution of Garrett however, has been to train men for pastoral service. At this fundamenetal task, former students may be found all across the land and in all types of churches.

Alumni and former students have always shown a devoted loyalty to the school. This loyalty has been manifested in several ways. Every year many new students have come because some graduate enthusiastically portrayed the advantages of school. An increasingly large number of Garrett "sons'" have enrolled. Like the alumni of most schools Garrett men gave no thought to their financial responsibility to the school until recently. In fact the school went on its way without providing a channel through which alumni support could be given.

Like many another good thing the larger alumni support of today is the outgrowth of necessity. It gained its impetus in the darkest days of the crisis of 1931-'33. Late in the fall of 1932 the new president, confronted with an all but impossible situation, launched the "Garrett Fellowship". This was frankly patterned after the Foundation at Northwestern University, and similar organizations in other institutions. Through this association alumni were solicited for financial support with marked success. It must be admitted that part of this success grew out of the fact that World Service Credit could be secured for such gifts. This enabled alumni in the pastorate to secure from their churches gifts for Garrett. Had it not been for this stream of such gifts which poured in from 1932 to 1940, it is hard to see how the school could have continued.

In the newly organized Methodist Church, which begins to function as this history is written, such World Service Credit is no longer possible. Alumni will therefore be faced with the acid test of loyalty. Gifts must hereafter be made very largely out of personal resources. In fact an increasing number of Garrett men had been making gifts on this basis. Past performance justifies the faith that such generous support will in the future become the universal custom. As one retired man put it in sending his yearly remittance, in September 1940, "This is my annual **salute** to Garrett."

Faculty

Garrett Biblical Institute has been unusually fortunate in the personnel of its faculty throughout the years. This roster includes some names widely known throughout the church because of creative scholarship and a unique gift of expression. The total list however, is made up of men of genuine devotion, ripe scholarship and kindly interest in those whom they taught. Possibly, the hall mark of the Garrett teachers has been this willingness to spend and be spent for the sake of the students. Their students will rise up to call them blessed. Uncounted thousands of laymen to whom these students have ministered, stand deeply in debt to the men who in successive generations have made up the faculty of Garrett Biblical Institute.

It is interesting to learn, from the written and spoken word of older graduates that each generation looks back upon the faculty of its own time with a feeling that there were giants in those days. Let one who has witnessed many changes in faculty personnel over the last thirty five year period testify that those of the later day are the peers of those in an earlier day. There were giants then and there are giants now.

The following persons have served as members of the faculty of Garrett Biblical Institute for more than a year, with rank above that of an instructor.

John Dempster, 1885-1863; William Goodfellow, 1854-1856; Wesley Wright, 1854-1856; David Kidder, 1857-1870; Henry Bannister, 1857-1883; F. D. Hemenway, 1857-1884; Miner Raymond, 1864-1897; R. L. Cumnock, 1869-1919; William Ninde, 1872-1884; Henry Ridgaway, 1882-1895; Charles Bradley, 1883-1901; Milton Terry, 1884-1914; Charles Bennett, 1885-1891; Charles Horswell, 1887-1901; Charles Joseph Little, 1891-1911; John J. Rapp 1892-1924; Solon Cary Bronson, 1896-1931; Charles Stuart, 1896-1908 and 1911-1926; Doremus A. Hayes, 1896-1932; William J. Davidson, 1910-1920; Frederick Eiselen 1902-1932; Wm. David Schermerhorn, 1911-1916 and 1921-1938; John Hess 1911-1913; Samues Ayres, 1911-1931; Leslie Fuller, 1913-1936; Lynn Harold Hough, 1914-1919; Harris Franklin Rall, 1915—; Arthur Nagler, 1916—; Ernest Ward Burch, 1918-1933; Anthony Horn, 1919-1927; Frank Beck, 1919-1930; Clare J. Hewitt, 1919-1926; Irl Goldwin Whitchurch, 1921—; Edwin Voigt, 1924-1932; John Reed, 1926-1932; Albert Mann, 1927-1932; Richard Deming Hollington, 1927-1940; Harold Ehrensperger, 1927-1932; John Prince, 1927-1931; N. C. McPherson, 1930-1935; Murray Leiffer, 1929—; Dean McSloy, 1930—;Frank McKibben 1932—; Otto J. Baab, 1934—; Paul Minear, 1935—; L. F. W. Lesemann, 1934—; Edmund D. Soper, 1938—; Georgia Harkness, 1939—; and Rockwell Smith, 1940—;

The following men have served as Presidents of Garrett Biblical Institute; John Dempster and Bishop Matthew S. Simpson occupied this position during certain portions of the period between 1855 and 1880. In 1880, Edward S. Ninde was elected President. Following his retirement from that office, Henry B. Ridgway served from 1884-1895, Charles Joseph Little, 1895-1911, Charles Macaulay Stuart, 1912-1924, Frederick Carl Eiselen, 1924-1932, and Horace Greeley Smith, 1932—.

The Trustees

The following list includes the names of those who have served as Trustees of Garrett Biblical Institute since its establishment in 1855. The date placed after the names indicates the year of election in each case. Clergymen are indicated by an asterisk.

John Evans 1855; Grant Goodrich, 1855; Philo Judson 1855; S. P. Keyes 1855; Orrington Lunt 1855; *Luke Hitchcock 1859; *Hooper Crews, 1861; *Thomas M. Eddy, 1861; John V. Farwell, 1866; *E. H. Gammon, 1869; Albro E. Bishop, 1871; *Charles H. Fowler, 1871; *S. Hawley Adams, 1879; William Deering, 1880; *R. D. Sheppard, 1884; Oliver H. Horton, 1889; *William C. Dandy, 1891; *F. M. Bristol, 1894; Frank P. Crandon, 1897; *Amos W. Patten, 1898; *Polemus H. Swift, 1899; *John N. Hall, 1905; *William H. Holmes, 1905; *Timothy P. Frost, 1906; *A. T. Horn, 1909; N. M. Jones, 1909; Harry A. Wheeler, 1914; James E. MacMurray, 1915; *Amory S. Haskins, 1918; *John Thompson, 1918; William H. Dunham, 1920; *Horace G. Smith, 1925; *James L. Gardiner, 1926; *Howard P. Buxton, 1932; *Aubrey S. Moore, 1933; Mrs. Frank W. Howes, 1935, *A. Turley Stephenson, 1939.

Following a long period of discussion, the trustees, in the year 1931, amended the by-laws so as to provide for the election of not more than twenty-five persons who should be known as Counsel Trustees. Because of charter restrictions, it is still necessary for the six members of the Board elected by Rock River Conference to pass upon certain financial and other matters. Those in this smaller group are known as Charter Trustees.

The first group to serve in this capacity included: Bishop Edwin Holt Hughes; E. R. Alderson; J. M. Barnes; Burt J. Denman; Albert R. Fay; Frank W. Howes; C. O. Loucks; and Burt T. Wheeler.

The following were added during the years 1932-1940; Bishop Ernest Lynn Waldorf; *Floyd L. Blewfield; *C. A. Bloomquist; *Warren N. Clark; *Frederick C. Eiselen; *Mearle S. Gable; *Dunning Idle; *T. B. Lugg; *J. Hastie Odgers; Howard F. Spurgeon; *Alfred S. Warriner.

It is apparent that this roster of those who have served as trustees, includes several of Chicago's most distinguished men of affairs, as well as many of the most prominent ministers in Rock River Conference. This body of men has guided the destinies of the school through some very dark and difficult days. An adequate tribute to the courage and faithfulness of these trustees would seem like an exaggeration.

Endowment

The original gift of Mrs. Garrett was very largely in the form of Chicago real estate. Because such property could be held by the Institute tax free, and because of their sublime faith in the future of Chicago, the first group of trustees determined that none of the real estate should be sold. In the face of very great opposition this policy was adhered to during those early critical days. While later trustees were not bound by this precedent they have followed the practice thus established.

In order to devolp the property so as to produce an income for the school, the trustees had to borrow money. These borrowings, plus losses by fire and the panics of '57 and '73, made this source of support for the school rather precarious until 1885. Had it not been for the self sacrificing devotion of the faculty and the wise leadership of one or two trustees, this period would have been marked by the temporary closing of the school.

From 1885 to 1914 Garrett had no financial problems. Its income was adequate for the limited program then required of such a school. As a matter of fact there was frequently a surplus which the trustees set aside against a rainy day. It was generally assumed that the school was in good shape financially. Many who might have contributed by bequest or otherwise during their lifetime felt there was no necessity for such generosity.

The burning of Heck Hall in 1914 necessitated the building of new dormitories. At that time a new location was decided upon to accommodate Northwestern University. This change called for a complete new set of buildings. All these changes created for the first time in many years a serious debt. This situation was made more critical by the development of Wacker Drive in Chicago on which Boulevard four of Garretts five pieces of endowment property were located. Heavy assessments were levied and tenants were lost while construction was going on. To make matters even worse, the other piece of endowment property was left empty by a tenant who for many years had paid an annual rental of fifty thousand dollars per year.

All these circumstances made it impossible for Garrett to meet the Dec. 1, 1931 interest on its bonded indebtedness incurred by erection of new buildings and the purchase of strategic properties . As a result the income from all its endowment properties was segregated for the benefit of bondholders and from that date to this the school has had little or no income from that source. Early in the autumn of 1932, the educational properties were sold to satisfy bank obligations of about a half a million dollars. There were other obligations amounting to over a quarter of a million dollars. The day looked very dark for Garrett. The future seemed so uncertain that the president of that day, sent a message to all church papers headed, "Shall Garrett Close Its Doors?"

In this emergency the faculty, facing the future in a spirit of courage and sacrifice, took such allowances as the school could pay, and continued their work of teaching. Former students of the school were organized into a Fellowship to raise funds for current use. The school was continued without interruption of its program. In due season these floating debts were liquidated, the educational properties repossessed and the bond issue refinanced on a basis that safeguards the Evanston buildings, and all future gifts to the school.

The Library

From the very first even until now Garrett has placed great emphasis upon the value of a good library. In 1885 there were, '$800.00 worth of books and the students were also permitted to use the libraries of the teaching staff". Contrasted with this small beginning, there are now over 180,000 volumes and about 20,000 pamphlets. This vast library, one of the largest and best of its kind in America, has come into being through wise administration of successive committees and librarians. At times special gifts, such as that made by William Deering to purchase the famous Jackson collection of Wesleyana, have added greatly to the library. When the Chicago Training School moved to the campus, its collection known as the Swift Library, was included with that of Garrett. In addition to its own vast library, the students have free access to that of Seabury—Western, and Northwestern University as well as the public libraries of Evanston and the city of Chicago. It should be said that present methods of teaching call for greatly increased use of the library on the part of the students.

In this connection a word should be said concerning a remarkable service carried on by the library. For the mere payment of postage to and from Evanston, a minister not in residence may draw books from this great collection. This service has been used by great numbers of ministers near and far, for the range of this service is not limited.

An informal association known as the Library Guild has come into being in recent years. It is made up largely of faculty wives, and other women who are interested in the development of the library. The tasks already achieved by this new organization indicates that it will make greater contributions in the years to come.

Buildings

It would be possible to tell the story of Garrett, using the various buildings which have served as its educational home for chapter headings. There was first of all Dempster Hall, built in 1854 just a little north of the present dormitories. It was a frame structure and included dormitory, class room and chapel. This building housed the school, until Heck Hall a five story, brick building was built, near where Deering Library now stands. Frances Willard was secretary of the committee which helped raise money for this building. It served for all school purposes until 1885. At that time Memorial Hall the red brick, still standing on its original site, was built to provide for chapel, library and class rooms. An addition to this building was later provided by William Deering to house the Bennett Museum of Christian Archaeology.

In 1914 Heck Hall was destroyed completely by fire. This loss made necessary the erection of a new dormitory. At this time the question of a new location was raised by Northwestern. After careful consideration the present site was decided upon and Memorial Hall was sold to the University. The new dormitories were erected in 1918, and the administration building in 1924. Like all other Garrett buildings on the campus these new structures stand upon ground leased from Northwestern University.

The smallest, but in some ways the most significant building of Garrett, is the Frank W. Howes Memorial, A Chapel for Prayer and Meditation. It was erected in memory of a distinguished trustee by his widow, who has since taken a place on the Board of Trustees and who continues the first year scholarships which her husband had established. Unique in its character this chapel has already become the central place of devotion for the students of Garrett, as well as a shrine for many in the university and the community.

Relation to Other Schools

Garrett Biblical Institute is a sister institution of Northwestern University. The two schools were established by the same group of devoted Methodist people. While Northwestern's charter was secured in 1851 it did not open its doors for classes until the autumn of 1855, nine months after Garrett began its work. All the educational buildings of Garrett have stood on ground leased from the University. From the very beginning there has been a close and cordial working relationship between the two schools. Students have moved from one to the other freely, and credits have been exchanged at face value. Members of the faculty of one school have not infrequently taught in the other.

Because of charter limitations Garrett has not been free to grant either the Master's, or Doctor's degree in course. The University faculty has cooperated so that students at the Institute may follow a combined course and receive these degrees from Northwestern. These and other forms of cooperation have throughout the years been a great advantage to students of Garrett. Many students have been drawn to the school because of the relationship with the graduate school of a great University.

Across Sheridan Road stands the buildings of Seabury—Western, a theological seminary of the Protestant Episcopal church. Since its establishment in Evanston, there has been a cordial working arrangement whereby the classes and facilities of each school are open to students in the other.

As a matter of record a word should be added here about the cooperation of Garrett with the Swedish and the Norwegian Danish schools of theology. These two schools were established in Evanston to train men to minister to these two language groups. While these institutions were autonomous, having their own faculty and equipment, most of the teaching was done in the Garrett classes. This service was rendered to these two groups without cost as a part of the service Garrett gave the church.

Garrett and the Chicago Training School

Elsewhere in this anniversary record, there will appear the remarkable story of The Chicago Training School. This institution was established in Chicago in 1885, by Mr. and Mrs. J. Shelley Meyer. Since 1917 Doctor L. F. W. Lesemann, a distinguished alumnus of Garrett Biblical Institute has presided over its destiny.

After years of splendid service on the south side of Chicago, this institution found itself in a situation where a move to a new location seemed desirable if not imperative. At about the same time, it became apparent that the largest service which the school could render to the church in the future might be in the professional preparation of college-trained women for religious leadership. Like Garrett, The Chicago Training School had steadily raised its standards of admission so that this change seemed to be the next logical step to take.

After negotiations extending over approximately a decade, an arrangement was worked out whereby the Training School moved to Evanston in the summer of 1934 and took up quarters in the buildings of Garrett Biblical Institute. The Training School has continued to operate under its own charter, its endowment interests being handled by its own Board of Trustees. The educational program, however, has been directed by a Board of Management made up of representatives of the two schools, most of the teaching being done by members of the Garrett faculty. Through the cooperation of Northwestern University, and especially its School of Education, generous privileges have been granted women who wish to work for the Master's Degree in Religious Education.

Naturally, such an affiliation was entered upon with fear and anxiety on the part of both groups, though more especially that of the Training School, as the latter was surrendering an old and cherished home and mingling its life with an older and larger institution. It is apparent now that these fears were unjustified. The common judgment of those best fitted to know is that the move was a wise one and has inured to the benefit of both The Chicago Training School and Garrett Biblical Institute.

In this connection it might be said that women were admitted to Garrett as early as 1874. Twenty-one years later a degree was given a woman. Since that time women have enrolled in Garrett on the same terms as men. The affiliation of the Chicago Training School has greatly enlarged the opportunities for women, who come to prepare for religious service as a profession.

Two Seals of Approval

Garrett Biblical Institute, is the second oldest of the nine schools of theology in the Methodist Church. Its enrollment has at times made it the largest of the group. For many years it has been as it now is, one of the first two or three in this respect. Throughout the years it has won and held the confidence and good will of the church. This is manifested by the fact that the church has sent over six thousand of its young people to be trained at Garrett. Now after eighty-five years of observation and experience the church calls for more graduates than the school is able to send from year to year.

The American Association of Theological Schools is a relatively new organization and has quickly taken its place along side of the standardizing agencies for other types of educational institutions. Within very recent years this association published its first list of accredited schools of theology. While there are over two hundred and twenty-five schools in the United States and Canada which bear this title, only forty-five of these qualified for a place on the first list of accredited schools. Among those in this list the name of Garrett Biblical

Institute appears. This is another valid evidence of the high character of the work given under direction of the faculty.

This inadequate review of the history of Garrett Biblical Institute written especially for this Centennial volume, would not be complete without a word of acknowledgement concerning the debt which the school owes to Rock River Conference. While the Institute was established to serve the entire church its relation to Rock River is unique. The charter trustees are elected by Rock River Conference and must live within the bounds of the conference. The ties however, have been even closer than this indicates. Rock River has felt a special responsibility for the school. It has again and again come forward to meet the financial needs of the Institute. Because of its location most of the student churches are to be found in Rock River, though with the coming of automobiles, charges in other conferences have increased in number.

It may be added however that the debt is not all one sided. While student appointments seem in first thought, to be for the benefit of the student, it should be remembered that many a promising appointment in Rock River was made such because in the early years of the churches' history some Garrett student watched over its infancy with solicitous care. Then too, many a church caught in the ebb tide of a changing neighborhood has been able to hold on and serve yet other years, because a student could live where a conference man could not be supported. Furthermore a careful check on the training of Rock River men will reveal the fact that a surprisingly large proportion of them have come to the conference by way of Garrett. The school has indeed given much, not because this was required of it, but because so much had been given to it by this century old conference.

Appendix A

Appendix A taken from an article written by Professor Wm. D. Schermerhorn, and published in the Garrett Tower, July, 1937.

Courses of Study. From the very first, Garrett has had before it the ideal of "a course analogous and in all respects parallel to that of the best Theological Seminaries." In the early records there is a reference to the fear that possibly the preachers might not like too high a standard; but, they go on to say, that they do not at all doubt that the laity of the Church will rally to the idea of a trained ministry. "The leading design of this institution is to make THINKING, SPEAKING, ACTING MEN."

There were five major departments: Old Testament, New Testament, Ecclesiastical History, Systematic Theology, and Practical Theology. The Biblical courses were carried on, so far as possible, on the basis of the original languages. Both Hebrew and Greek were pursued by all degree students, and by many of the diploma men. The gradual coming of the historical method, and the rise of literary and textual criticism as well as the increasing interest in the environment, and also the social and religious development, gradually enlarged the list of courses and humanized the interest. Language study and exegesis has been continued to the present time, but both Hebrew and Greek have become elective subjects in all courses. Other courses in the biblical field have to do with the History, Law, Prophecy, and Wisdom Literature of the Old Testament, as well as the Inter-testamental Period with its life and literature. Also there has developed a study of the development of doctrine and life—particularly the religious development shown in both the Old and New Testaments. The Bible has come much nearer to life, and is a more powerful book.

In History, study has moved away from the Church in vacuo. Marked changes may be described as: (1) Greater dependence upon sources and less bondage to secondary materials. (2) The introduction of the element of archaeology and the gift of $15,000 for the establishment of the Bennett Museum of Christian Archaeology. (3) The inclusion of areas hitherto little studied, so that our present histories are enriched by the sense of a Church that is age-long and world-wide. (4) A greater consideration for environmental forces; the general history, manners and customs, religions and philosophies of those contemporary civilizations which powerfully influenced the development of Christianity. It is now THE CHURCH IN HISTORY. (5) An interest in the doctrinal development rather than in established creeds and confessions, with a turning to vital and living issues. (6) A shift in approach from formal lists of dates and controversies to the biographical; following the creative personalities who made the churches. (7) Contemporay History, aiming to bring the whole matter down-to-date.

Doctrine: In 1855 this department was divided into three parts; "natural theology" or what was to be learned apart from the Scripture; "revealed theology," or what was to be learned from the Scriptures; and "polemical theology" discussing such systems as Deism, Socianism, Pelagianism, Calvinism, Fatalism, Papacy and Modern Rationalism. Gradually there has been a tendency to enlarge in the direction of the most vital themes, with scanter attention upon the purely speculative. Theology which is worth anything now grows out of experience. Instead of the old "polemical" title there is a course entitled, Modern Religious Movements which is announced to cover such fields as Modernism, Fundamentalism, Premillenialism, Humanism, Anglo-catholicism, and Barthianism. The chief problems in the regular courses are those relating to God, to Man and Salvation. Tendency is indicated by the title of Dr. Rall's three books: "The Meaning of God, A Working Faith and A Faith for Today."

One very important development from the doctrinal stem is a group of courses in Ethics and the Philosophy and Psychology of Religion. This newer group of studies has become one of the most popular and helpful in the whole curriculum.

Coming in between the doctrinal and the practical is the set of courses in Missions. From the very first this field has been attempted—first covered in the work of a missionary society and the Student Volunteers. Then offered in the Church History Department and also in the department of Practical Theology, with an additional course in "Comparative" Religions in Systematic Theology. With the broadening of the field, and the shift from mere propaganda it has become a study of "World Trends and Christian Forces" and is offered in the Church History group.

"Pastoral and Parish Activities" have experienced the greatest modification. At the beginning, to quote one of the bishops, "The Methodist preacher had but two things to do; to save souls and to raise money." It was never quite so simple as that. But early prospectuses do not even list Sunday School work among the activities to be learned. Courses in preaching and pastoral administration have always been in evidence. Very early special attention was given to public speaking. The development of scientific education brought with it a department of Religious Education, and has influenced the whole matter of recruiting and training new members. The rising interest in Sociology and in a more humane society made needful a new section in the curriculum, dealing with courses specially related to Rural and to Urban Life, to the Home and Family, to the Christian ideals in business and industry. Preachers go out with skills and techniques for making surveys and studies, so that church work is no longer approached on the catch-as-catch-can method. Increase in aesthetic appreciation has made needful new attention ritual and church music. Youth organizations make it needful to know something of recreational activities, including scouting. Courses in Architecture and in Clinical Use of Religion have been added.

Methods of Instruction: At the very beginning a generous part of the small funds available was invested in books. Textbooks were supplemented by lectures, discussion, and the wider reading provided. At first, the teaching was divided into five departments and over each was a professor who was Head of the Department, and pretty free to offer what he chose. Later, as the school developed, the "group system" was adopted whereby the whole curriculum was arranged in five groups one of which each regular student was required to take. These were: Biblical, Historical-doctrinal, Pastoral and Social service, Foreign Missions, Religious Education. These groups allowed for considerable choice outside the special fields. Further adaptation to modern educational technique has done away with the other idea of "Departments" and "Heads" and instead there have come certain "groups" and within them, "fields of concentration." Group I deals with Religion in Its Historical Aspects. Group II with the Interpretation of the Christian Religion and Group III with the Activities of the Minister and the Church. Within these groups there are planned nine "fields of Concentration" in one of which each student is to do his major work.

A recent revision has changed this last plan somewhat. As outlined in the catalogue 1939-'40, the student is required to take first the essential courses in Groups I, II, and III. In addition to these he must select either Group I or II as the unit of study to which he will give special emphasis.

NORTHWESTERN UNIVERSITY AND THE CHRISTIAN IDEALS OF ITS FOUNDERS

BY JAMES ALTON JAMES

In one of his addresses, Woodrow Wilson asserted in language which compels our thought: "Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead." In this expression, we find a challenge for all who are engaged in promoting the cause of education and especially to those who believe that there is a higher mission for our colleges and universities than to train men and women to earn a living—for democracy cannot live on bread alone. Was this not in the minds of that group of nine men, who on May 31, 1850, met in a small law office over a hardware store on Lake Street near LaSalle Street, Chicago, to consider the establishment of a university under "the patronage and government of the Methodist Episcopal Church?"

Following an opening prayer by the Reverend Zadoc Hall, came addresses by the Reverend Richard Haney and by Dr. John Evans, one of the leaders in his profession, a member of the Clark Street Methodist Church, of whom it is stated, that: "among the founders of Northwestern his name is best known. The first thought of it was his." Of him, as of the two business men, Orrington Lunt and Jabez Botsford; of the three Chicago Methodist ministers, Richard Haney, pastor of the Clark Street Church, R. H. Blanchard, pastor of the Canal Street Church, and Zadoc Hall, pastor of Indiana Street Chapel; and of the three lawyers, Grant Goodrich, Henry W. Clark and Andrew J. Brown, who constituted that group of nine men, his interests, it might well be said were broader than his profession. Not one of these men had attended a college although some of them had been students in Methodist Conference Seminaries and Dr. Evans was a graduate of Lynn Medical College, Cincinnati.

What, it may be inquired, was the sufficient reason for establishing another institution of collegiate grade in the Northwest—a region then but sparsely settled? Twenty-eight colleges in the Middle-West had been chartered and were giving instruction to students prior to 1850. No non-sectarian college had been chartered in Illinois. McKendree was the only Methodist college in this State and there was no other institution of collegiate rank within the State nearer than Knox College.

This group of young men appreciated, no doubt, that the founders of Methodism recognized the work of the school as a necessary auxiliary to the Church and were aware that John Wesley, a fellow of high rank in Lincoln College and graduate of Oxford, at the first Conference of the denomination in England, presented the question of schools under Methodist auspices. It was because of his pleading, together with that of his dynamic associate, George Whitefield, a Pembroke College student and Oxford graduate, that financial assistance was sent by the English Wesleyans to Princeton and to Dartmouth Colleges and Whitefield was one of the founders of the University of Pennsylvania, 1740.

Francis Asbury, General Superintendent of the Methodist Episcopal Church in America, upon his arrival, began soliciting contributions for the founding of a school and Dr. Thomas Coke, to whom Wesley committed the joint supervision, with Asbury, of the Methodist Church in the United States, submitted a plan for erecting a college to the first General Conference, meeting in Baltimore, 1784. Far reaching, also, in the life of the Church was the provision made by the General Conference in 1820, that: "all annual conferences establish as soon as practicable, literary institutions under their own control and in such manner as they may think proper."

It was the good fortune of Dr. Evans, twenty-seven years of age, who was already established as a physician in Attica, Indiana, to hear a lecture on "Christian Education" by the President of Asbury College (now DePauw University). "Man is the creature of education," the speaker, Matthew Simpson, declared. "While the faculties of Church colleges should be composed of Christian men," he added; "there should be no sectarianism in the instruction offered and students should not be denied admission because of religious belief."

So impressed was Dr. Evans with the lecture that, on the following day, he went to hear President Simpson preach. "The earnest words of the sermon," as related by Mrs. Simpson, "wrought upon the physician still more and he proposed to go on with the Old Doc (as Matthew Simpson was called by his friends), and thus began a devoted friendship between these two ardent natures, one that deepened with the years. Within a short time, Dr. Evans became a member of the Methodist Church."

In 1848, having accepted a professorship in Rush Medical College, Dr. Evans took up his residence in Chicago. He was one of the organizers of the Chicago and of the Illinois Medical Societies, and for five years served as editor and later as one of the proprietors of the Northwestern Medical and Surgical Journal."

After the death of Mrs. Evans, 1850, Dr. Evans began to devote more of his time to the church, to the problems of education, to business, to civic affairs, and for two years he served as a member of the Chicago city council and was chairman of the committee on schools. As a member and worker in the Clark Street Methodist Episcopal Church, he established a friendship with Grant Goodrich and Orrington Lunt and later married the sister of the latter, Margaret Patten Gray. He was one of the founders of the Northwestern Christian Advocate and of the Methodist Book Concern.

From his first meeting with President Simpson, it is evident that Dr. Evans had conceived a plan for the founding of a Christian university in the middle west, for upon this project they were in agreement before Dr. Evans came to Chicago and before Dr. Simpson, after nine years of service as college president, assumed his duties as editor of The Western Christian Advocate.

In the statement by Dr. Evans, at the first meeting the committee of nine, in the little Lake Street office, it seems probable that he gave expression, in some form, to the ideal which through the years was the dominating force in his life and defined by himself as follows: "There is no other cause to which you can more profitably lend your influence, your labor, and your means than that of a Christian education, by aiding in founding a university."

In addition to the three ministers, the other laymen who were present at the first meeting of the committee were men who were active participants in the civic, intellectual and social advancement of Chicago, a city which boasted a population of 29,963. Among them were Grant Goodrich and Orrington Lunt, who were to be thought of as outstanding among the founders of the University.

At twenty-years of age, Grant Goodrich, having studied law in an office, left his native state, New York, and began the practice of law in Chicago, a frontier town of only four hundred inhabitants. He became, likewise, a successful investor in building lots and his name is found among the pioneers who were interested in civic and religious undertakings, serving as a member of the first Chicago school board, and as one of the organizers and secretary of the board of trustees of Rush Medical College. In his law practice, he became acquainted with Abraham Lincoln, was one of his most ardent admirers and advocated his nomination as President of the United States. After serving five years as judge of the Superior Court of Chicago he continued to practice law as head of one of the best known firms in the city.

Another name indissolubly associated with the history of the University is that of Orrington Lunt who has been aptly called "the discoverer of Evanston and the nestor of Northwestern." Before coming to Chicago, he had served as clerk and as partner in his father's store in Bowdoinham, Maine, the place of his birth. Owing to hard times, he determined to seek his fortune in the West, his available capital consisting mainly of letters of introduction. With characteristic energy and courage, he became a buyer of wheat and within three years found it possible to erect his own warehouse. Mr. Lunt became identified also with real estate and railroad interests and was made trustee, auditor and vice-president of the Chicago Union Railroad. In early manhood, he joined the Methodist Episcopal Church and became prominent as a worker, serving later as a delegate in two General Conferences and as a member of the Methodist Ecumenical Council held in London, 1881.

An attempt has been made to present something of the careers of only three of the men who met on that last day of May, 1850, to consider the founding of a university. It must be conceded that here were men of vision, men possessing that unwavering confidence necessary for membership in a board of trustees, men competent to overcome the spirit of apathy and pessimism which accompanied the periods of war and financial crises incident to the critical first years of the University. Dr. Evans was to serve as President of the Board of Trustees for forty-three years, notwithstanding he had taken up his residence in Denver as Governor of the territory of Colorado, through appointment by President Lincoln. For thirty-nine years Grant Goodrich served as a trustee, and Orrington Lunt for forty-six years.

In their first meeting, the committee of nine defined their objectives in a series of resolutions. "Whereas", the first reads: "the interests of sanctified learning require the immediate establishment of a University in the Northwest, under the patronage of the Methodist Episcopal church; Therefore Resolved, that; a committee of five be appointed to prepare a charter to incorporate a Literary University to be located at Chicago, to be under the control and patronage of the Methodist Episcopal Church, to be submitted to the next General Assembly of the State of Illinois.

Resolved, that; said Committee memorialize the Rock River, Wisconsin, Michigan and Northern Indiana Conferences of the Methodist Episcopal Church to mutually take part in the government and patronage of said University."

The committee on charter made its report, which was unanimously adopted at a meeting of the original committee in the parsonage of the Clark Street Methodist Church, June 14. A bill to incorporate the "North Western University" was passed by the General Assembly and with the signature of Governor A. C. French became a law January 28, 1851. Since the University was to provide higher education for the Northwest, in addition to the twelve laymen whose names appeared in the charter, there were designated four trustees who were ministers from the Rock River Conference, Richard Haney, Philo Judson, S. P. Keyes, A. E. Phelps; and the same number from each of the Wisconsin and the Iowa Annual Conferences. Providing the Michigan, Northern Indiana, and Illinois Conferences should each choose four members, they were likewise to be included among the trustees. An amendment to the charter, February 16, 1861, provided that each of the annual conferences was to be represented by two trustees. On February 19, 1867, it was provided that the Board may elect any number not exceeding twenty-four and that " a majority of the whole Board shall be members of the Methodist Episcopal Church."

Among the statements submitted in a letter for the Conferences were the following: "Believing that the duties, responsibilities and highest interests of our Church loudly call for prompt and efficient action on her part, your brethren of Chicago have determined to found a University of learning and solicit the cooperation of the Church." In the institution were to be taught all of the higher branches of education and especially such branches of literature, science and arts as would enable students to qualify for the practical duties of life. There was assurance that $25,000 could be raised in Chicago by voluntary contributions toward the support and endowment of the University.

On June 14, 1851, the first meeting of the corporation was held in the Clark Street Church. It was of greatest significance for the future of the University that Dr. Nathan Smith Davis was among the trustees present, having been elected to fill the vacancy caused by the death of Eli Reynolds. Dr. Davis had come to Chicago from New York City as a member of the Rush Medical College, 1849. Two years earlier he had founded the American Medical Association and was the editor of "The Annalist," a semi-monthly medical journal. He was known throughout the country, not only as a leader in his profession but also in the educational and religious fields. He became the first dean of the Northwestern University School of Medicine 1859.

A plan of operations looking toward the establishment of a college of liberal arts was approved. It was recommended that a president should be selected who was to serve as the professor of moral philosophy and belle lettres, with a salary of $1200; that there should be established the professorships of mathematics, of the natural sciences, and of ancient and modern languages, and that $20,000 should be raised for a preparatory department to be located in Chicago. With commendable foresight they decreed that no debts might be contracted, or money expended, without the means having first been provided.

By August 1, 1851, the Executive Committee recommended a site for the preparatory building, which included sixteen lots on the corner of Jackson and LaSalle streets, the present location of the Continental Illinois National Bank. Dr. Evans advanced the $8,000 necessary for the purchase, and after transferring the title to the trustees became a leading contributor to the fund.

The Michigan trustees, including Dr. Clark Titus Hinman, were, for the first time, in attendance upon the meeting of the Board, June 22, 1853. It is evident that his reputation as a successful administrator and scholar was known for he was made chairman of one of the most important committees—that of permanent endowment. His report was approved and on the same day he was elected the first president of the University. After his graduation from Wesleyan University, Middletown, Connecticut, where he took high rank in scholarship, he accepted the call to become principal of Wesleyan Seminary, later Albion College, Michigan. By his forceful leadership he succeeded in placing the school upon a sound financial basis.

In full agreement with the proposed plan to make Northwestern the central University for the Methodist Church of the Northwest, Dr. Hinman assumed the task of securing $200,000, the amount agreed upon by the trustees for its endowment, although he had urged a goal of $500,000. One half of the $200,000, was to be procured by the sale of scholarships, and the balance by subscriptions. Fifty thousand dollars had been subscribed in Chicago before the sale of perpetual scholarships at one hundred dollars each began. In the appeal to Chicago Methodism it was stated that there was no institution of the grade and character proposed under Protestant influence within a convenient distance from the city; that there were nine Methodist churches in Chicago with nearly 1000 members, and there were nearly 1000 children in Methodist Sabbath Schools. "The Church", it was urged; "is ordained to be "the light of the world." Education in the common, modern acceptance of the term, is second only in importance to the preaching of the gospel. Education, then, is the legitimate province—the appropriate work of the church. She must perform that work or she will fail in her mission."

By action of the trustees, 1853, a site for the University was procured—the Evanston to be—and plans for the erection of buildings were made. The proposal for a preparatory building in Chicago, at that time, was thought inexpedient. The President was requested to attend the different annual conferences and present the interests of the institution and one member from each of the patronizing conferences was appointed to represent the University within these conferences.

In his addresses, President Hinman won favor through his prophecy for this central Methodist University which was to be the equal of any Eastern institution.

Philo Judson, a member of the Rock River Conference, as Financial Agent, accepted the task of assisting the President in the sale of scholarships, and in procuring additional subscriptions. He made an appeal, through the Northwestern Christian Advocate to his fellow members of the Rock River Conference which was received with favor.

Dr. Evans and Orrington Lunt were the largest contributors, subscribing $5,000 each. The list contains the names of a number of persons who were not connected with the Methodist Church.

To President Hinman must likewise be ascribed the outline for instruction in the University which was provided on a scale that was both broad and liberal. The plan adopted by the trustees made provision, at the outset, for the College of Literature, Science, and the Arts as best meeting the needs of the country. "But since the institution is designed to be a University," it is stated; "at least in the full American sense of the term, with its different departments, it might appear an oversight to confine our organization to the faculty of a single department." It was decided that no Medical School was then required since the Rush Medical College, with its able faculty of which Dr. Evans and Dr. Davis were members, would undoubtedly keep pace with the demands of the profession. A department of law was to be organized "at no distant day."

A plan for the special training of ministers had already been devised by Dr. John Dempster, an able preacher of great energy and invincibility of purpose. His project interested Dr. Evans, Orrington Lunt, Grant Goodrich, and Philo Judson, who agreed to provide a building, Dempster Hall, the first erected on the campus, and $1,600 a year towards its support. They were four of the five persons constituting the original Board of Trustees of Garrett Biblical Institute.

The minutes of the University trustees, for 1854, give evidence of the hopeful feeling and aggressive spirit which dominated the founders. The assets of the institution including land, notes and subscriptions amounted to $281,915, with liabilities of $32,255. Expressing confidence that, with little delay, they would be enabled to fill all fourteen of the professorships proposed, they selected two young men who with President Hinman, were to constitute the first faculty. Henry

Sanborn Noyes, A. M., a graduate of Wesleyan and former pupil and friend of Dr. Hinman at Newbury Academy, was called to the chair of Mathematics and William G. Godman, A. M., to the chair of Greek Language and Literature. Of the superior qualifications of these men there was no question on the part of the Board, for they assert: "In profound scholarship and practical experience they compare favorably with the professors of any Eastern college in their respective departments.

The time had arrived when the prophecy of President Hinman, for the future of the University, was about to be fulfilled. While undertaking to provide for other professorships by additional scholarships and $100,000 for the erection of buildings, including an astronomical observatory and a library, he was stricken, when thirty-five years of age, with a sudden and fatal illness.

Notwithstanding the temporary check to their plans because of the loss of the President, the trustees appointed Professor Noyes President "ad interim." A most important provision embodied in an amendment to the charter which had passed the legislature and had been signed by the governor, February, 1855, was adopted. One section, which doubtless originated with Dr. Davis and Dr. Evans and was unanimously approved by all members, provides that: "no spiritous, vinous or other fermented liquors shall be sold under license, or otherwise, within four miles of the location of said university, except for medicinal, mechanical, or sacramental purposes under a penalty of twenty-five dollars for each offense. Providing that so much of this act as relates to the sale of intoxicating drinks within four miles, may be repealed by the General Assembly whenever they may think proper."*

It was decided to erect a frame building for temporary purposes and the corner-stone was laid with much ceremony, June 15, 1855, Bishop Matthew Simpson making the address. On November 5, this superb building, as it was called, later known as Old College and now headquarters for the School of Education, was ready for occupancy. The opening of the college, which, for five years had been the objective of trustees and friends and about which so much had been spoken was not marked by any formal exercises. The faculty of two greeted the incoming students numbering ten during the first year. "Dr. Evans", it is stated by one of the students, "would drop in upon us at class-work and give us hearty God speed as he pictured for us the oncoming years with full faculties of instruction in all departments, large permanent buildings, large classes, etc."

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*By an all inclusive act of the legislature it was provided, 1934, that the "licensing of taverns" in all municipalities should become mandatory upon city councils on and after May 10 of that year,—unless a referendum at the April election should determine otherwise." An all Evanston committee, of which the writer served as chairman, assisted by trustees, faculty and alumni of the University and thousands of Evanston citizens, succeeded in keeping Evanston dry territory, by a large majority of votes.

To the names of men, already mentioned, who may be thought of as advancing the Christian ideals for the University, but serving for only a combined total of ten years, should be added those of Randolph S. Foster, Erastus O. Haven and Charles Henry Fowler, successors to Dr. Hinman as President. Each of them had been a successful minister. Dr. Haven had served as Professor of English and as President of the University of Michigan, resigning the last position in order to accept the call to Northwestern.

After serving three years, President Foster returned to New York as minister in one of the important churches. Dr. Haven, at the end of three years, was elected the first Secretary of the Board of Education of the Methodist Episcopal Church and after four years President Fowler accepted the position of editor of the New York Christian Advocate, then the most influential position of its kind in the Church. All three were elected bishops.

Loyal Methodists all, there is no evidence which indicates any suggestion of a desire on their part to modify the charter's provision, that: "No particular religious faith shall be required of those who become students of the institution", nor to change one of the first acts of the trustees which declared that: "Professors were to be selected on the basis of character and qualifications."

Meantime, two new members had been added to the faculty whose lives were to be devoted to promoting the best interests of the University and whose influence was to extend to the present. Both of them were noted for their inspiration in the class-room and for their influence on the characters of their students; both served as Dean of the College of Liberal Arts and as President ad interim. Both were active members of the Methodist Church.

The influence of Doctor Daniel Bonbright, Professor of Latin Language and Literature, and Doctor Oliver Marcy, Professor of Natural History and Physics, in shaping faculty legislation, their views on research and freedom of thought and their place in the community may not here be adequately described. Their attitude toward the basic ideals upon which the University was founded may receive only brief mention.

On a number of occasions, both of these Presidents referred to the relationship between the Church and the University. President Marcy describes the influence of the instructor as follows: "It may be said that there is no religion involved in instruction in Latin or Greek, Philology, Philosophy or Geology, but there is an immense difference between the religious tone and the religious influence of the instruction given in any of these branches by a professor who looks at the world from a standpoint of matter and force, and the tone and influence of the instruction of that professor whose standpoint is an intelligent, superintending Providence."

The coming of Henry Wade Rogers, successful dean of the law school at the University of Michigan, as President, was an epochal event in the history of Northwestern. "The nature of the teaching and the scope of the work to be carried on," he declared in his inaugural address: "should be broadly Christian but not sectarian."

"He both liberalized and broadened the horizon of the University," wrote Dr. W. A. Locy, Professor of Zoology. "He raised the standard all along the line in the professional schools as well as in the College of Liberal Arts. It did not grow away from the Church, but became a more fitting representative of the Church."

"We have no auditorium large enough for us to assemble all our students for prayer or on any other notable occasion," Dr. Rogers writes in 1900. "The Northwestern University for the first time in its history appeals to the Methodist Church . . . it is our duty to urge our claims upon the attention of the Church . . . Northwestern is the product of Christian faith and Christian sentiment . . . It is not as suppliants, but as creditors that we appeal to the Church and to the community."

But President Rogers in using the phrase "for the first time in its history," referred to the Church at large and was not unmindful of the spirit of approval which the Rock River Annual Conference year after year had recorded. In the report of the Conference Committee on Education, 1892, is the statement: "We are more than ever pleased with the representations of this truly great and growing University. We know of no worthier or more desirable institution in this country . . "

In stressing the idea that the University, in coming to the Church for financial assistance, came "not as a suppliant but as a creditor," President Rogers was thinking of the contributions made by alumni toward strengthening the program of Methodism. This view was made concrete during the administrations of Presidents Joseph Cummings, Edmund Janes James and Abram W. Harris, and especially in the appeal made to the Board of Home Missions and Church Extension and the Board of Foreign Missions during the administration of Acting President Thomas Franklin Holgate.

To properly implement "The Centenary Movement," in its proposed "war-time reconstruction program," 1919, President Holgate and the two members of the Committee serving with him;—Frederick Carl Eiselen, Dean of Garrett Biblical Institute, and the writer, Dean of the Graduate School, concluded that the universities, and especially the graduate schools, must assist in the effort to procure the 13,000 trained leaders for social and religious service throughout the Methodist Church and in the Inter-Church movement.

"It is our desire," the Committee declared in a communication to the two Boards: "to have all the available facilities of Northwestern University placed at the disposal of the Church for the training of leaders in the various fields of religious and social activities contemplated by the Centenary and Inter-Church movements. . . . To accomplish the best results in several departments of study of the highest scholarship and reputation. As we now plan, one must be added in Biblical Literature and Research; one or two in Missions; two in Religious Education; one in rural and village life and one or more in each of the special fields of History and Geography. . . . With the support of the Centenary Board, for five years, an endowment can doubtless be raised to make the program permanent." . . .

"The appeal is made in order to supplement a larger investment already made by the University for these and allied fields of study. With this supplementary aid we shall be prepared to offer one of the best programs given by any institution in the country for the training of young men and women for Christian social service."

Attention was called to the fact that Northwestern was the only University in Methodism which had been honored by election to membership in the Association of American Universities. It was stated that the University, as envisioned by its founders, had been a continuous asset to the Church. According to an investigation made, in 1905, by a graduate of the College of Liberal Arts, and a member of the Rock River Conference, Dr. Amos W. Patten, it was shown that in that year 124 graduates were on the Foreign Mission fields of the Church, and numbers representing other Churches.

Dr. Thomas Nicholson, an alumnus, while secretary of the Board of Education, carried on an investigation in order to ascertain where the Methodist Episcopal Church had secured its missionary recruits over a period of five years. "In common with others," he states: "we expected to find that certain colleges like Ohio Wesleyan, which had been widely noted for evangelistic and missionary fervor, would lead the list. To our surprise and gratification we found that in that five year period Northwestern University had given the Church more missionary recruits than any other college or university of our Church, and with the exception of two of the larger institutions, as many as any other two colleges in the whole list."

Students and faculty had paid the salary of Miss Josephine Stahl in India, and continued to contribute to the salary each year of a graduate in some one of the foreign fields, as, $1,000 to J. R. Denyes in Java and the same amount to Miss Inez Mason as teacher of science in Isabella Thoburn College. Among the other well known alumni missionaries were—Dr. Arthur J. Bowen, President of Nanking University; Dr. Spencer Lewis, noted scholar and translator of Chinese dialects; Dr. Ida Kahn, well known for her remarkable service in organizing the hospital at Nanchang, China; Dr. and Mrs. William T. Hobart, Christian leaders in Peking; Bertram and Mrs. Rappe in Chungking; William R. and Mrs. Johnson in Peking; Burton and Mrs. St. John in China; Alice Monk in Hokaido; John M. Springer, Thomas A. O'Farrell, Julia Kipp and Ray Kipp in Central and South Africa; and George P. Howard in South America. President Charles M. Stuart stated that, in a single year, fifty men who had attended Garrett Biblical Institute were graduates of Northwestern.

In response to the presentations by the Committee, in their numerous interviews with Board secretaries, the Boards voted $40,000 a year for five years toward an increase in the number of University instructors in Religious Education, Home and Foreign Missions, and other subjects in the curriculum closely correlated therewith. Among the additional members of the faculty secured were: John E. Stout, George H. Betts, and Norman E. Richardson in Religious Education; Edmund D. Soper in the History of Religions; and William L. Bailey, in Sociology, for a city and rural church program. Isaac J. Cox and Harold B. Ward were brought to the University as instructors in Hispanic-American History and Geography, primarily, to prepare workers for service in South American countries.

At the close of the five year period 196 graduate students had elected their major work in the department of Religious Education alone. One had become a college president; sixty-three, directors of religious education and teachers in week-day schools; twenty-three, superintendents and teachers in public schools; nineteen, teachers in Methodist colleges, theological schools and Wesley foundations; twenty-six, teachers in other institutions of higher learning; twenty-three missionaries; thirty-two ministers, and nine Y. M. C. A. and Y. W. C. A. secretaries. Unfortunately, within two years after the inauguration of this program the Mission Boards were confronted with a decrease in offerings from the Church and were forced to curtail their contributions to the University.

Impressed with the importance of the program, however, the trustees of the University, in 1923, adopted the following report of their Committee on Education, of which James F. Oates was chairman: "Resolved; that the work which has been conducted in the Departments of Religious Education and History of Religions and Missions during the last four years has been of great significance in connection with the development of the University, and that it is the further opinion of the committee that the work of these two departments be incorporated as integral and permanent departments of the University, providing funds are available for the continuance of this work either from special sources or in the budget of the University."

The following year, nothwithstanding a budget deficit, the Trustees voted to include the entire program as an integral part of the University curriculum. The courses in Religious Education were listed in the School of Education, of which Dr. John E. Stout was made Dean. Professor Edmund D. Soper continued in charge of the Department of the History of Religion and Missions, and Professor Frederick E. Eiselen in charge of Biblical Literature.

The active support of this program by President Walter Dill Scott promoted its continuing success. In an address to the Trustees he writes: "The great need of the Church today, the great need of any institution that attempts to overcome the power of sin and relieve the suffering caused thereby is trained men and women. I am willing for the moment to forget the service that this University renders to all other forms of social service and to have her judged in terms of her cooperation with the central agency of social service, the Church."

The thirty-five active pastors, and six pastors emeritus, of the present Rock River Conference who have been granted degrees by the University; the graduates serving in other Methodist Conferences and in numerous non-Methodist pulpits; the alumni on the several mission fields; the hundreds of Christian teachers and business and professional men and women would cite, among those contributing to the development of Christian character among students, the names of Robert Baird, Herbert F. Fisk, George A. Coe and other faculty members; would stress their influence on programs in local churches and would list some of their extra-curricular activities.

While Dr. Scott, as a student of the life of Dr. John Evans, as an alumnus, and for many years as chairman of the department of Psychology would give due credit to each of the influences mentioned, he was thinking also of the University's superior religious program which was established by the trustees in 1937. This program is carried on under the leadership of two groups of persons; the University Board of Religion and the Association of Religious Counselors. The first, or policy developing group, is composed of fourteen members who are appointed by the President of the University, and includes representatives from the trustees, faculty, alumni and students. Among its members are: President Franklyn B. Snyder, Vice-President Fred D. Fagg, Jr., Dean of Faculties, Bishop Ernest L. Waldorf, President Horace G. Smith and Dr. Ernest F. Tittle. The chairman of the Board, Dr. Thornton Merriam, was appointed by the President of the University and holds the rank of Professor.

The Religious Council, with Dr. Merriam as chairman, is composed of Foundation directors, of university pastors, and the secretaries of the Young Men's and Young Women's Christian Associations. The purpose of the Council is to develop the cooperative prases of the University's religious program.

The Methodist Student Foundation has been organized, with the Reverend Eric T. Brand, as full-time Director and Counselor, in charge of the Foundation headquarters and of the Sunday evening vesper services. Serving on its Board of Trustees are the Bishop of the Chicago Area and ten ministers and ten laymen appointed by the Rock River Conference. On the Board also are the Methodist ministers of Evanston and the Director of the University Board of Religion; representatives from the faculty, from the University administration, and from the students and alumni, the Methodist secretaries of the Christian Associations and two representatives from the Department of Wesley Foundations and Methodist Student Work of the Board of Education.

The purpose of the Foundation has been defined as follows: "Through fellowship in worship, study, discussion, work, and recreation to lead the student to a growing appreciation of Christian ideals and to an increasing expression of those ideals in Christ-like action."

In what has been written, there has been an attempt to give, in mere outline, some of the methods by which Northwestern University has promoted a program for developing among its students the ideals of Christian social service. Throughout, there is evident the purpose which inspired the founders and promoters of the University, that the kind of social order to be sought can be attained only as all relationships, personal, national, international, are fashioned in keeping with the standards of Christian life and character. To quote a paragraph written by President Franklyn B. Snyder as foreword to "A Guide to Your Religious Interests," which was presented to all new students at Northwestern University this year, 1940: "Northwestern University was founded by men who believed in religion as the most significant guiding factor in human life, and who believed in Christianity as the noblest of all religions. The University of today holds fast to these beliefs, and recognizes in the Student Religious Council an agency for translating this fact into action."

THE METHODIST PUBLISHING HOUSE

When Rock River Conference began its corporate life in 1840, it found The Methodist Book Concern ready to help in the extension of its program with an enviable record of fifty-one years already to its credit. Methodism's concern for books was a heritage of John Wesley, who from the outset of his ministry made a practice of printing booklets and pamphlets of every description. Even the name of our Publishing House indicates that next to concern for souls, was the concern for the culture of souls, which had its practical experience in the concern for books which would minister to that culture.

George Washington had been president of the United States for only four months when the Conference, meeting in John Street Church, New York, in May 1789, established The Methodist Book Concern. That was an historic Conference. It was the first religious body in the country to send congratulations to the first president. It also commissioned Jesse Lee to establish Methodism in New England and then established the Methodist Book Concern. These achievements are sufficient to make this Conference distinct and historic in the annals of the church.

Under the presidency of Francis Asbury, that little conference of only twenty-five men grappled with the task of establishing the printing business. Of the need, there was no question. Experience and precedent was lacking, but there was no lack of faith. When it came to the matter of obtaining money for the enterprise, it was John Dickins, Secretary of the Conference who said, "Brethren, be of good courage. I have six hundred dollars, the savings of my life's labors. I will lend it all to the Conference for the beginning of this work." The Conference accepted it and John Dickins was appointed Book Steward, the title used in England and used in this country until 1820.

The new enterprise was located in Philadelphia. Dickins opened his offices in August, and before the end of the year had produced several books. The first to be published was, "The Christian's Pattern," (Wesley's version of Thomas aKempis.) The Book Concern remained in Philadelphia until 1804, following a true itinerant plan in its existence, when the General Conference meeting in the city of Baltimore determined that the Book Concern should be moved to New York.

The affairs and business of the Book Concern have, from the beginning, been under the close supervision of the church through a regular appointed committee. The evolution of the

Book Committee is very interesting. It first was composed of six members, all ministers, and for the convenience of meeting, owing to the long distances separating the ministers in pastoral work and the great difficulty of travel and also because the Book Steward, John Dickins, was a resident pastor in Philadelphia, all members of the committee were selected from the Philadelphia Conference.

When the Book Concern moved to New York in 1840, the Committee for similar reasons was selected from the New York Conference. When the Cincinnati House was established in 1820, at first as a branch of the New York House and later in 1839 incorporated in its own right, there were two committees, and two agent residents at Cincinnati and New York respectively. One committee was from the New York Conference, and one from the Ohio Conference of ministers. It was not until 1848 that the committees were elected by the General Conference. However, in 1868, the Committee was elected at large, with three additional members from the "districts" of New York and Ohio. With one Book Committee now charged with the administration of both Houses considerable detail work was left to the "local committees" in New York and Cincinnati, who later with members from the Chicago area became the Executive Committee. The Executive Committee serves the Book Concern very much as a Board of Directors serves a general corporation.

Under the leadership of Nathan Bangs, who served from 1820 to 1828, the Book Concern made great strides. This versatile man was Publishing Agent, Editor of books and periodicals, and to all intents and purposes, the Book Committee. Under his leadership the Christian Advocate and the Methodist Review were started, and the Book Concern began to bind and print in its own building. It was Bangs who bought, in the name of the Book Concern, its first property, at 14 Crosby Street, New York, at a cost of five thousand dollars. In that little building, books were edited, printed, bound, and sold. On September 9, 1826, there went from its presses the first issue of the Advocate, the complete edition of five thousand copies being printed on a hand press.

With Methodism moving westward, it soon became apparent that a branch house was needed in the West and in 1820 a depository was opened in Cincinnati. This House developed into one of the main establishments of the concern in 1889. In 1852, a depository was opened in Chicago, and in 1928, this became one of the main establishments. Other depositories now operating as such are located in Boston, Pittsbugh, Detroit, Kansas City, San Francisco, and Portland.

The development of the Concern was not without its setbacks and heartaches. There were disastrous fires, when whole plants with equipment and stock were burned, and insurance was largely uncollectable. Chicago for example, lost its property and contents, amounting to one hundred thousand dollars in the fire of 1871, and unquestionably lost another one hundred thousand dollars in the suspension of trade until the House was on its feet again. Then there were also long periods of great difficulty of doing business over wide areas, when business was largely a local affair in each community. There were periods of great economic dislocation due to panics and depressions. An illustration of these difficult days may be seen in this rather surprising story.

> "The difficulty of transfer of payments from one community to another for many years during the history of our wildcat banking is hard for us to understand. Today one sends one's personal chack on any bank to any part of the civilized world, and it is accepted as a matter of business routine. Then drafts on Cincinnati banks might not be honored in New York in which instances other means of payment had to be found. One very historic case is cited when the Cincinnati Depository owed the parent concern in New York $4,000 and had the money in Cincinnati banks. New York would not accept either Cincinnati's money or a draft on a Cincinnati bank except at ruinous discount. To make this payment the Assistant Agent at Cincinnati resorted to a then unprecedented method of making payment. He chartered two small boats (two, in the hope that at least one would get through). One he loaded with cotton, the other with tobacco, and attempted to send them to New York via the Ohio and Mississippi Rivers, the Gulf of Mexico, through the Florida Keys and then continue to New York. Unfortunately, or maybe fortunately, the cargo of tobacco was destroyed on the Atlantic Coast. The chronicler does not tell us whether the cargoes were insured or whether the cotton in New York was sufficient to liquidate the charge between the houses, or indeed whether the account was ever otherwise liquidated. The incident does, however, illustrate the almost unsurmountable difficulties of transacting business between two widely separated business centers."

The Book Concern, in its one hundred and fifty-one years of existence, has sold approximately two hundred million dollars worth of religious and other good literature. Its net produce has amounted to approximately twenty million dollars, over eight million dollars of which has been distributed to the funds for retired ministers, and approximately ten million dollars devoted to other purposes, as directed by the general Conference. The House enjoys a reputation among publishers as being not only one of the largest in the world, but also producing an unusually fine selection of books. Under the imprint of the Abingdon Press, it's books have circulated far beyond the borders of Methodism. The Advocate can boast of a unique position in religious journalism, having the largest circulation for any religious weekly, and from its presses come church school literature which ranks among the best produced today.

To knit a rapidly increasing church into a vital sense of fellowship, the early leaders of the church set into motion plans for the Christian Advocate. In 1826, the first edition came from the presses, edited by a layman, Barber Barger, who came to the Advocate from Zion's Herald. That was the first of what became a family of Advocates published at various places as the movements and growth of population required. There came in rapid succession, the Western Advocate, published in Cincinnati in 1832, the Pittsburgh in 1833, the Northern in 1844, the Northwestern and California in 1853, the Central and the Pacific in 1856.

The Northwestern was begun in Chicago in 1852 and had as its first editor, J. V. Watson, who served until 1856. T. M. Eddy followed him for a period of thirteen years. He in turn was followed by J. M. Reid and Arthur Edwards, who held the office for twenty-nine years. D. D. Thompson, a layman served from 1901 to 1908, and was succeeded by Charles M. Stuart. Upon Dr. Stuart's election to the presidency of Garrett Biblical Institute, he was succeeded by Elbert T. Zaring, who in turn was succeeded in 1924 by Dan B. Brummitt, who served until his death in 1939. Dr. T. Otto Nall is the present editor of the Northwestern Edition.

The Uniting Conference in 1939 referred the future of "The Christian Advocate" to a joint committee, this committee presenting its report to the General Conference of 1940. It was unanimously adopted. This report provides for one Christian Advocate, appearing in as many editions as The Board of Publication orders, with certain special pages for various territories in the United States.

Dr. Roy L. Smith, a former Chicago pastor, at that time resident as a pastor in Los Angeles, California, was elected editor.

Under arrangements made by The Board of Publication the combined Christian Advocate, and the special edition of "The Christian Advocate" printed for the Central Jurisdiction, will both be produced in Chicago. This adds a number of people to those employed in Chicago and increases very greatly the business transacted by the establishment at 740 Rush Street.

The Chicago House of the Book Concern began in 1852, when the General Conference directed that a book depository and weekly paper be established in Chicago. Its first home was in a rented property at 63 Randolph Street. The second home was a four story building, purchased at 66 Washington Street. It was destroyed in the Chicago Fire of October 1871, at a loss, as already indicated of one hundred thousand dollars. After the fire, temporary quarters were taken on Clinton Street, and later removed to 24-26 E. VanBuren Street. Two years later, the property at 57 Washington Street was purchased and in 1899, a new building was erected at a cost of two hundred twenty-five thousand dollars. During the time of construction the depository transacted business on Monroe and Wabash. This property was sold February 1912 for six hundred thousand dollars. While a permanent home was being planned for the Depository, it had its temporary home at 1018-1024 S. Wabash Avenue. In August 1914, the property at the corner of Rush and Superior Streets was purchased from the Fourth Presbyterian Church for sixty-two thousand, five hundred dollars. On this site the present building so familiarly known as "740 Rush" was erected and was entered with due ceremonies, April 25, 1916. Administering the affairs of the Chicago House were William Stowe, who took up his residence in Chicago in 1880. Among his successors were Lewis Curts, Samuel Pye, Edward R. Graham, Robert H. Hughes, O. G. Markham and Fred D. Stone.

The move northward from the loop has since proven to be exceedingly advantageous. The present location, which once seemed too far away from Chicago's business center, is now itself a center of a great new commercial and residential district. With more and more demands for space in the building at 740 Rush, the Book Committee, in December 1925, authorized the construction of a seven story building adjacent to the original building. Such alterations in the former building as were necessary were made to make the whole a unified structure. For many years, 740 Rush has been not only the home of the Book Concern, but also headquarters for several of the Church's General Boards.

The Chicago establishment of The Methodist Book Concern was for many years a Depository. About 1928 it was made one of the three main establishments of The Methodist Book Concern taking parity with New York and Cincinnati. During the years of the Book Concern in Chicago only two members of Rock River Conference have been Publishing Agents. Rev. Lewis Curts, D. D. was elected Agent of the Book Concern in 1892 and served for eight years. He became a member of Rock River Conference in 1870 and both before and after his years of service in the Book Concern he occupied leading pastorates in the Conference. Dr. Curts was a notable preacher and was also notable as a money raiser. There was a great demand for his services at church dedications and for general money-raising enterprises.

The second member of Rock River Conference to be elected a Publishing Agent is Rev. Fred D. Stone, D. D. Dr. Stone was born and has served his ministry within the bounds of Rock River Conference. While pastor at Irving Park Church in Chicago he became a member of the Executive Committee of the Book Committee, later serving as Secretary of that Committee, and from 1932 to 1936 as Chairman of the Committee. In 1936, on the retirement of John H. Race, he was elected Publishing Agent and was assigned to residence in Chicago. In 1940 the three publishing houses, the Publishing House of The Methodist Episcopal Church, South, the establishments in Baltimore and Pittsburgh belonging to The Methodist Protestant Board of Publication and our own Methodist Book Concern were merged. Seven Publishing Agents had been in charge of these various enterprises and under the new arrangement two Publishing Agents have entire charge of the business. Dr. Stone is one of them and Dr. B. A. Whitmore of Nashville is the other. Dr. Whitmore is a layman who has been for twenty years connected with the Publishing House of the Southern Methodist Church. Dr. Stone maintains residence in Chicago and Dr. Whitmore in Nashville but their supervision of the work of the Publishing House is a joint task.

THE STORY OF THE CHICAGO TRAINING SCHOOL

A Dream—A bird dropped an acorn in an Evanston yard where it was found by an enterprising housewife who picked it up and planted it in a flower pot. Later it was given a sunny spot in her garden and carefully watered. It is growing steadily and promises to become an oak.

God planted a dream in the heart of a gifted young woman. She nurtured it, lived for it with complete abandon and finally it grew into forty institutions. Lucy Rider was a Bible lecturer and a Sunday School field worker who saw that there was no institution in which women might train for professional Christian service. It became to her a call of God and she started a Training School for City, Home and Foreign Missions.

Such an enterprise was a new idea to American Methodists and it proved difficult to project it into the common mind. Good people said "women haven't enough brains to study theology." "Those who have sufficient brains will not come to such a training school." "No place to work will be found for those who take such training." Lucy Rider, however, was not easily baffled. She agitated until Dr. M. M. Parkhurst and a few other Methodist ministers became mildly interested and finally arranged to have her present the scheme to the Chicago Preachers' Meeting, but nothing came of it.

Romance Aids High Adventure—Romance came to the aid of the dreamer. A Y. M. C. A. worker with extra-ordinary business ability and a great faith in God wooed Lucy Rider and won her hand. She soon convinced her young husband, Josiah Shelley Meyer, of the feasibility of her project and the two devoted their lives to the enterprise. A lukewarm preachers' meeting committee ventured to underwrite the first month's rent—$50.00—for a training school if the Meyers would undertake the enterprise without any further guarantee. With this slight encouragement the two undaunted high adventurers launched their project. On a rainy Saturday afternoon Mr. Meyer rode with the driver on a dray which brought their few belongings to 50 W. Park Avenue. Mrs. Meyer traveled by street car. They found the place dingy and dirty. They swept and scrubbed and with their own hands pulled up the carpet tacks left by the former occupants. They used a packing box for a table and another for an office desk. Mrs. Meyer pinned on a wall a sheet of paper announcing the curriculum. The school opened on October 20, 1885 with four students. An opening reception was announced. The enthusiastic founders prepared for two hundred guests, but lo, only twelve appeared. Yet they had their reception and made the most of it.

The first month soon rolled by and the rent for the second month had to be found. This was made the subject of daily prayer by the school family and behold, on the day that the rent was due, Dr. M. E. Cady, pastor of Western Avenue Church, called. He brought the Thanksgiving collection of that church, amounting to $21.08, saying that he knew of no worthier place to put this offering to work than the new school. This gift enabled them to pay the second month's rent.

From Dimes to Dollars—Mr. and Mrs. Meyer did not depend solely upon the efficacy of family prayers for the wherewithal to conduct their school. They started a paper, "The Messenger" and sent it out by the thousands all over the church acquainting people with the enterprise and appealing for funds. One scheme almost got them into trouble. Mrs. Meyer proposed that they send out letters to a hundred people asking each to send the school a dime and then to write three letters to other friends asking those friends to send dimes to the Training School and to write three more letters. This started one of the first successful "chain letters." Soon the returns came in, first by the score, then by hundreds and finally by the bushel baskets full. The postal authorities became very impatient but the scheme netted the school $10,032.80.

Another interesting scheme was the solicitation of funds by means of pledge books. Friends were asked to secure signatures, each signer to pay five cents toward the expenses of the school. There is still under glass in the Training School office one of these subscription books with the signatures of Mr. N. W. Harris and Mrs. N. W. Harris, each of whom contributed five cents. Before long, however, this elect couple became the generous patrons of the Training School. This Nickel Fund brought in about $3000.00.

Sixteen students enrolled during the first year, but the institution was at once such an outstanding success that it won devoted friends and before the year closed its promoters felt justified in soliciting funds for a school building. A Board of Trustees was organized and the corner of Dearborn and Ohio Streets purchased. On this property in the late summer of 1886 the first home of the Training School was erected. The building could not be completed as soon as the Meyers had hoped for and they were unable to occupy it until the first of December. They were so anxious, however, to get started that they moved in before the plaster was dry or hardware provided for doors and windows. The cellar way was still an open hole and forthwith a hapless student tumbled down.

By the year 1894 the Training School building at Dearborn and Ohio Streets proved inadequate and with the aid of Mr. and Mrs. N. W. Harris, a site was secured at the corner of 50th and Indiana and in 1895 the first unit of the well known Chicago Training School property was erected at 4949 Indiana Avenue. Another unit was added in 1905 and in 1910 Mr. Harris donated the commodious Norman Wait Harris Chapel. At about the same time Miss Cordelia Monnett contributed funds for memorial dormitories across the street which have been put to good use throughout the years. These were known as Kinnear and Monnett Halls.

Forty Institutions—The development of the work thus begun was amazing. During the first year eager students were sent out to do field work for city churches. The results were phenomenal and several pastors insisted upon the continuance of this visitation work during the summer. Eight devoted young women remained and worked without compensation, the Training School providing board and room. At the opening of the next year these workers were crowded out of the school quarters. That led to the organization of the Chicago Deaconess Home in 1887.

Other developments followed in quick succession. Chicago had as yet no visiting nurses. The field workers of the school found many sick folk who needed care but professional nurses were unwilling to enter the homes of the sick poor. So Mr. and Mrs. Meyer decided to start a little hospital of their own in the Training School building in order to train Christian nurses who might be willing to work among the poor. They vacated a few rooms and sent out notices to half a dozen physicians that beds were available at the Training School for patients unable to pay for hospital service. That was the beginning of Wesley Memorial Hospital. Mrs. Meyer, herself an M. D., was the first resident physician of that hospital and Dr. I. N. Danforth the head of the embryonic staff. This hospital recently laid the corner stone for a three million dollar building.

Homeless old people who did not belong in the crowded poor house of that day were found by the school visitors. The need of care for the aged pressed upon the Training School founders and with the help of Mr. William Bush and others, the Chicago Methodist Old People's Home was founded.

One day a scrub woman at the Chicago and Northwestern Station noticed a forlorn boy of seven years running about the station. He had a tag around his neck asking that he be delivered to the Chicago Training School. This woman daily passed the Training School on her way to work and when she went home that night she took the lad along, knocked at the Training School door and shoved him in. This and similar experiences led ultimately to the founding of the Lake Bluff Orphange. In short, through the Training School and its students, during the first thirty years, forty new institutions were either founded or staffed. Hospitals, orphanges, baby folds, old people's homes, deaconess homes, working girls' homes, rest homes and training schools were some of the tangible results of this high adventure.

Such achievements were made possible by the sacrificial cooperation of many laymen. Among these were Mr. and Mrs. N. W. Harris, William Bush, James B. Hobbs, George D. Elderkin, W. E. Blackstone and Judge O. H. Horton. Morever, Mr. and Mrs. Meyer were assisted by a group of devoted workers, some of whom gave more than a score of years to the Training School; among them Miss Esther E. Bjornberg, our present registrar, Miss Belle L. James, our secretary and Miss D. Olive Shoenberger, a gifted teacher.

There was no money for salaries so the entire staff of the Training School, made up of self sacrificing and competent workers, received and accepted only the meager deaconess allowance of that day, from $8.00 to $15.00 per month with room and board. The founders of the school, though without means of their own, were determined to share fully with their loyal co-workers and contented themselves each with a deaconess allowance and expenses.

The need of adequate training for missionaries was soon discovered in the training school so this became one of the first objectives of the new venture. Over five hundred foreign missionaries have gone out from this school.

In 1888 Mrs. Meyer was one of the leaders of the new deaconess movement. In fact, she has been called "the Mother of Methodist Deaconess Work" in America. Over one thousand deaconesses were trained in this institution.

In the nineties the Social Service Movement gripped the church. The Training School became a veritable dynamo of social passion and supplied enthusiastic workers in that field. Following 1910 the Religious Education Movement came to the front and the school was a pioneer along this line.

Reorganization—In 1917, after a third of a century of creative activity, Mr. and Mrs. Meyer recognized that the time for retirement had come. Under the efficient leadership of Bishop Thomas Nicholson, the school was reorganized and

Louis F. W. Lesemann, the District Superintendent of the Chicago Northwestern District, was elected president upon nomination of the Meyers. On a memorable inaugural occasion, the keys of the school were turned over by Mrs. Meyer to Dr. Lesemann who has been the head of the institution ever since, guiding the school through two reorganizations.

In 1920 the Training School opened its doors to men desiring to prepare themselves for Christian service. A Preparatory Department was also organized in order to enable those who had not had the opportunity in earlier years to meet entrance requirements. The academic standards of the school were gradually raised and the institution attracted not only high school but also college graduates. During the Centenary campaign and in later years the financial status of the School was gradually improved and though the work of the institution shifted with the march of time, the spirit and devotion of earlier days was largely maintained.

Affiliation With Garrett—With the advance of educational standards, the increase in the cost of maintenance and the effect of the depression, affiliation with a stronger institution appeared highly desirable. Likewise a change in location on account of the deterioration of the Training School neighborhood became almost imperative. Garrett Biblical Institute was obviously the logical school with which the Chicago Training School might affiliate. For years there had been a cordial relation between Garrett and the Training School. The administrators of both institutions saw that there was much overlapping of curricula and that a considerable saving of overhead expense might be eliminated if the two institutions were brought under the same roof. It also became apparent that the affiliation might prove an advantage to both institutions in other respects. After careful consideration of the whole matter extending over a period of years, the two Boards of Trustees decided to affiliate the institutions in April, 1934.

The set up is rather unique. It was agreed—

1) that the Chicago Training School should be housed in the Garrett Buildings and that one of the dormitories should become the Women's Dormitory.

2) that the Chicago Training School should maintain its independent organization and control its own assets, but that there should be a joint educational program directed by a Board of Managers composed of representatives of both institutions.

3) that the Training School contribute to the extent of its ability to the joint educational enterprise.

4) that the two schools maintain the same academic standards on a strictly graduate level.

5) that all women should enroll in the Chicago Training School and that all courses of Garrett should be open to Training School students; in effect, making the Chicago Training School the Women's Department of Garrett.

6) that the president and registrar of the Chicago Training School become members of the faculty of Garrett.

This affiliation went into effect in the fall of 1934 and has proven of signal benefit to both institutions. It enables the Training School to offer to its students at least three times as many privileges and opportunities as was possible on the South Side. These women students share fully in the social and intellectual life of Garrett and the cultural and educational privileges which Evanston affords. Moreover the cost of training has been actually reduced because the Training School students now pay the same fees as Garrett students and, as is well known, theological seminaries make the expenses of their students nominal. Added to this are all the benefits of the close cooperation which for years has been maintained between Garrett and the Northwestern University. The Training School students now enjoy these substantial privileges equally with the Garrett students.

The three schools, Garrett, Northwestern University and the Training School, now jointly offer training in preparation for professional work in

religious education
missionary service
pastor's assistant activities
church social work
the ministry.

The curricula of the cooperating schools provide courses in Old and New Testament, Technique of Religious Education, Church Methods, Personal Counseling, Social Work, History of Christianity, Philosophy of Religion and Theology, Missions and Field Work.

Qualified students with aptitude for practical Christian work may earn the

Professional Certificate of the Chicago Training School with a minimum of 12 majors

Master of Arts Degree granted by Northwestern University with a minimum of 26 semester hours

Bachelor of Divinity Degree granted by Garrett Biblical Institute with a minimum of 31 majors.

The majority of the women enrolled in the Chicago Training School work for both the Professional Certificate of the Training School and a Master's Degree granted by Northwestern University. In addition to those working for a diploma or a degree as directors of religious education or pastor's assistants, special attention is given to prospective missionaries, furloughed missionaries and to the wives of the men preparing for the ministry at Garrett.

The Alumni Association of the school heartily endorses the affiliation with Garrett and interests itself in increasing the amount available for scholarship purposes. Such aid, together with the splendid opportunities for self help which Evanston provides, opens the door to worthy students with limited means.

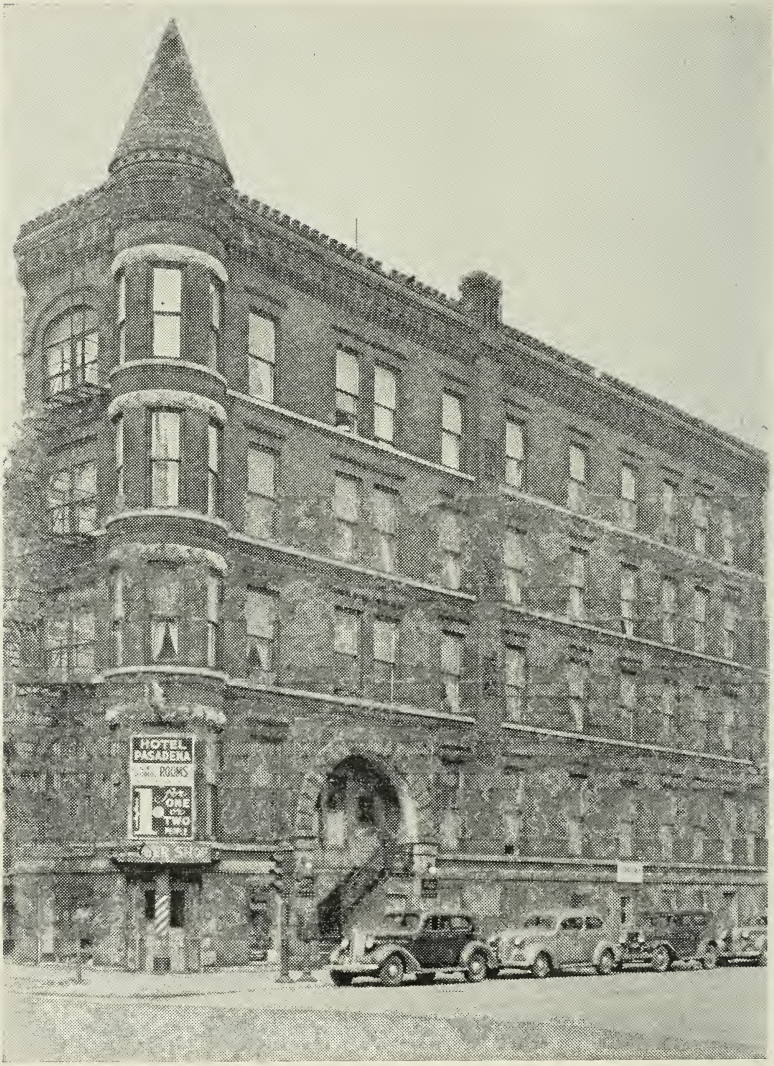
Special credit for the success of the affiliation is due to Dr. Horace G. Smith, president of Garrett, Mr. E. O. Loucks, attorney of Garrett, Dr. Fred D. Stone, president of the Board of Trustees of the Training School and Louis F. W. Lesemann, director of the Chicago Training School. All of the trustees of both institutions entered into these important arrangements with open minds and gave them their hearty support. The Training School also gratefully recognizes the splendid spirit of cooperation on the part of the faculty and students of Garrett.

Future—On account of the high academic standards now in force making college graduation an entrance requirement for all regular students, the student body of the Training School, since its affiliation with Garrett, has never been as large as it was on the South Side, but the intellectual preparation of the student group has, on the whole, been notably increased. Our women are preparing adequately for leadership in the new woman's movement of the church which has taken on added importance because of Methodist Unification and the organization of the Woman's Society of Christian Service.

This school, which has for fifty years adjusted itself to the march of time, will strive in the future, as in the past, to carry out its pledge

To hold sacred the traditions of the School;
To work to make the present excel the past, and
To make the dreams of its founders come true;
To search for truth and its application to human life;
To exalt it by the power of a blameless life;
To glorify Christ our Saviour and to aid in extending
His Kingdom;
To pass on undimmed its torch of love and service.

Dr. Louis F. W. Lesemann, director of the Chicago Training School for the last twenty-four years, died April 22, 1941, just after he had completed the manuscript for this article. His death marks the end of a distinguished career in the Methodist ministry as well as one of unique service in the field of Christian education. In recent years he had skillfully directed this institution through a series of far-reaching changes. Fortunately he lived to see the opening of what he believed to be a new chapter in the training of women for professional service as religious workers. Like a wise master builder, he had laid a good foundation. Others who follow after him will build upon this foundation the greater and richer program of which he had dreamed. This great servant of God is gone but his work will go on and On and ON.



In this building at the northwest corner of Dearborn and Ohio streets, the home of The Chicago Training School for City, Home, and Foreign Missions, Wesley Hospital received its first patient, Mrs. Hattie Dewar, Christmas Day, 1888.

ORIGIN AND EARLY HISTORY OF WESLEY MEMORIAL HOSPITAL

Small Beginnings

Following the disastrous Chicago Fire, October 9, 1871, it was very evident that the community's facilities for the care of the destitute sick were woefully inadequate. For more than fifteen years after the fire the fact that something must be done to relieve this pitiable need was an ever-present thought among the physicians and surgeons of Chicago. One of them, Dr. Isaac N. Danforth, one of Chicago's most prominent men and a member of Centenary Methodist Church, persistently presenting this picture before the churches and the public, left no stone unturned. Eventually he secured the cooperation of The Chicago Training School for City, Home, and Foreign Missions, which was under the able management of Rev. J. Shelley Meyer and his wife, Lucy Rider Meyer.

Northwestern University and its medical school, together with the Association of Methodist Ministers and Laymen, and individual Methodist physicians and surgeons rallied to Dr. Danforth's assistance. The names of Robert D. Fowler, Harlow N. Higinbotham, Rev. Luke Hitchcock, D. D., Rev. Charles G. Truesdell, D. D., Hon. Edmund W. Burke, Charles Busby, James B. Hobbs, James S. Harvey, J. Shelley Meyer, and others, appear repeatedly down through the years on the records of enthusiastic men who responded. In the autumn of 1888 this group of men held their first meeting in the Sherman House, Chicago, Illinois, September 9th, a meeting which resulted in the incorporation of Wesley Hospital, October 26, 1888.

Items two and three of the charter establish the object and the method of management as follows:

> "2—The object for which it is founded is to maintain a hospital in the city of Chicago, Illinois, for the gratuitous treatment of the medical and surgical diseases of the sick poor.
>
> "3—The management of the aforesaid Wesley Hospital shall be vested in a Board of thirty trustees, one third of whom are to be elected annually, nine of whom shall constitute a quorum to do business—"

The Methodist Church was not mentioned in the charter, but the by-laws established the Hospital's character by specifying that seven of ten trustees elected annually were to be Methodists.

In his History of Wesley Hospital Dr. I. N. Danforth makes the following statements:

> On August 19, 1888, a thunder storm having detained Mr. Robert D. Fowler and his wife at the Lake Bluff cottage (of Dr. and Mrs. Danforth), just as they were preparing to leave, Dr. Danforth seized that opportunity to tell Mr. Fowler the story of his own thwarted ambitions, of his keen, all-consuming desire to organize a Methodist hospital.

Dr. Danforth had met so many rebuffs in these many years following the Chicago Fire his heart held no reassuring encouragement for success, but evidently he believed in trying every door. This door was unlocked. Mr. Fowler met Dr. Danforth more than half way and soon the two men had planned a program for furthering the great work. Mr. H. N. Higinbotham was to be approached, asked to meet and consult with them at his expressed convenience. Mr. Higinbotham extended a prompt and cordial invitation to these gentlemen to come the following Friday evening to his home. A following consultation with Rev. Luke Hitchcock, D. D., and Rev. C. G. Truesdell, D. D., Presiding Elder of the Chicago district at that time, brought about an invitation to various persons, who, it was deemed, would be friendly to the establishment of a Methodist hospital, which resulted in a call meeting at the Sherman House on the evening of September 8, 1888.

This apparently was the first official meeting for the organization of Wesley Hospital.

The following morning, September 9, 1888, the Chicago Inter-Ocean contained a report of the proceedings of that meeting.

The following trustees were chosen at the second meeting held September 29, 1888, and the first meeting of the trustees was held November 10, 1888.

William Deering
Robert D. Fowler
Edmund W. Burke
George D. Elderkin
Charles G. Truesdell
Charles B. Eggleston
Josiah M. Fleming
Frank M. Bristol
Norman W. Harris
William E. Blackstone
Emanuel Honsinger
Abraham H. Benson
Mark P. Hatfield
Henry G. Jackson
James L. Whitlock
James B. Hobbs
Isaac N. Danforth
Luke Hitchcock
James S. Harvey
Milton H. Wilson
Matson Hill
William H. Rand
Charles Busby
Horace Goodrich
Oliver H. Horton
Hiram J. Thompson
Lester L. Bond
Robert D. Sheppard
David R. Dyche
Charles E. Mandeville

Mr. George D. Elderkin was appointed Chairman of the Board of Trustees and Dr. Marcus P. Hatfield was appointed Secretary. The chairman issued a call for the first meeting of the executive committee to be held at the parlors of the Grand Pacific Hotel on Tuesday, November 13, 1888, at 4:00 P. M. sharp. All members were present except Mr. Hiram J. Thompson. A committee was appointed to draft a constitution and by-laws: these were Rev. C. G. Truesdell, D. D., Dr. I. N. Danforth, and Dr. M. P. Hatfield. Messrs. Dyche, Elderkin, and Whitlock were appointed a standing committee on hospital location and grounds.

The executive committee meeting was held November 27, 1888, at the Grand Pacific Hotel for the purpose of meeting a committee representing the Woman's Medical College of Chicago, consisting of Drs. D. R. Brower, D. W. Graham, and Charles W. Earle. This committee presented a proposition made by the Women's Medical College, which was a request for affiliation but the request came to naught after the board of trustees had considered the question.

At the meeting of the executive committee held December 7, 1888, a communication which had been received from Dr. J. R. Kewley of the Lakeside Sanitarium of Chicago, offering a cooperative proposition was discussed. This, also, came to naught.

There undoubtedly must have been something especially convincing of a future success in the "set-up" of the Hospital, even in its infancy, that these various corporations wooed it, as they did. The Northwestern University had been fully aware something new had come to town. And Wesley Hospital wasn't unaware it had drawn the attention of the University, so it thanked the Women's Medical College and the Lakeside Sanitarium and asked for more time in which to consider their proposals. Then it waited for Northwestern University to come out into the open. The union finally consummated on April 26, 1891 needs no pen to tell its story.

In 1885 The Chicago Training School for City, Home, and Foreign Missions was occupying a dwelling at 19 Park Avenue. In 1886 they were located at the northwest corner of Dearborn and Pine Streets; and in 1888 moved again, this time to a home at the corner of Dearborn and Ohio Streets. They were at this last address when they responded to Dr. Danforth's appeal and agreed "to loan" him three rooms for hospital purposes and "to engage in nursing" for him, acknowledging that this opportunity for the deaconesses to obtain training under medical supervision was of material benefit to their school.

It was to this home that Dr. Danforth sent the first patient, Mrs. Hattie Dewar, on Christmas Day of 1888. Mrs. Dewar was suffering from inflammatory rheumatism. She was discharged, cured, February 7, 1889.

Throughout this period Rev. J. Shelley Meyer and his wife, Lucy Rider Meyer, gave their supervision unstintedly to make a success of this venture. They enlisted the services of Rev. Meyer's youthful nephew, Thomas Kleyensteuber which, it is safe to infer, being familiar with the financial condition, could hardly be classed as nepotism. As early as 1888 young Thomas was chore boy, which position he outgrew, and returned to the Hospital in 1901 as Chief Engineer, which position he still holds.

A record written in her later years by Mrs. Meyer relates the advent of the first hospital baby. The deaconesses and Mrs. Meyer, anticipating, had named the child John Wesley Lentz, but, under the Creator's dispensation, changed the name to Susannah Wesley Lentz.

At the meeting of the executive committee held January 2, 1889, at the Grand Pacific Hotel, Dr. Danforth reported two patients were being cared for at the Training School "at a great inconvenience to the regular work of the deaconesses" and that it was "pressingly necessary the sick should be cared for elsewhere."

At a meeting of the Executive committee held at the Sherman House, January 9, 1889, both Mr. George D. Elderkin and Dr. Danforth urged the necessity of removing the two patients from the Training School: "that it is greatly the preference of the School that permanent quarters be provided for them elsewhere."

The alluring privilege of obtaining a nurses' training under a medical staff so enhanced the educational advantages offered by the Training School that its student body had been rapidly increasing in numbers and the school needed larger quarters for its own purposes.

The air castles or dreams which Dr. Danforth had visioned those many years were gradually assuming shape. There were set-backs and moments of discouragement but each was met and overcome as the occasion arrived.

At the meeting on January 9th, Mr. George D. Elderkin further reported that he had found a house suitable for hospital purposes at 355 East Ohio Street and advised its immediate rental and occupation. At a joint meeting of the executive committee and the board of trustees on January 19, 1889, $2,000.00 was pledged and the committee authorized "to hire a building and begin hospital work as soon as possible."

On February 1, 1889, the dwelling at 355 East Ohio Street was secured at a monthly rental of $65.00. It was a three story and basement brick building of twelve rooms in which accommodation was found for fourteen beds for patients, housekeeping quarters, and rooms for the nurses. On February 27, 1889, the first superintendent of nurses, Miss E. J. McBurnie, a deasoness, was appointed and Miss A. E. Cox was engaged as housekeeper. These women were "given a home, such board as the Lord might provide, and the payment of necessary carfare."

At a meeting of the board of trustees held on March 20, 1889, the following officers were appointed to the medical government of the Hospital:

CONSULTING STAFF

Dr. Nathan S. Davis, Sr.
Dr. W. H. Byford
Dr. M. P. Hatfield
Dr. E. O. T. Roler
Dr. R. G. Bogue
Dr. R. Ludlam (Homeopathist)

ATTENDING STAFF

Dr. Isaac N. Danforth
Dr. Mark P. Hatfield
Dr. Charles W. Earle
Dr. F. C. Schaefer

INTERNES

Dr. Rosa Engleman
Dr. Flora Lorman

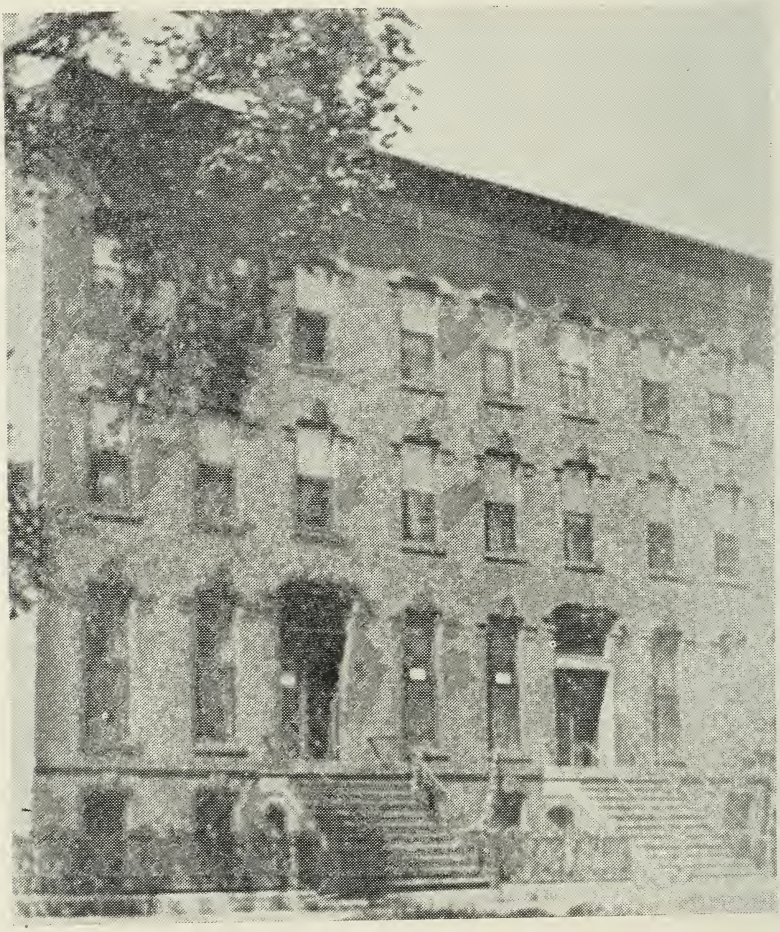
From the opening of the Hospital in 1888 until March 20, 1889, twenty-one patients had been treated. Dr. Danforth's account relates that "nine were discharged cured or improved; twelve yet in the Hospital; no deaths—yet". Up to this date "no adequate provision had been made for male patients or emergency cases."

Between February 1, 1889, and October 15, 1889, ninety different patients occupied those fourteen beds. About thirty were pay patients who were charged from $3.00 to $10.00 per week. Sixty of those ninety patients were charity cases. The general superintendent was Rev. J. Shelley Meyer.

The untiring efforts of Drs. Danforth and Hatfield, so enthusiastically backed by the Ladies Aid Association of the Methodist churches, made of this experiment eventually an unbelievable, monumental success. Mrs. Elizabeth Shelton Danforth, wife of Dr. Isaac N., organized the Ladies Aid Association and was president of the society until her death in 1895. Mrs. Arthur Edwards was corresponding secretary and Mrs. Mark P. Hatfield an ardent worker. In a short time the secretary's report showed "a membership of more than 200 women." The rapid growth of the Association indicates the earnest endeavor of these women, each of whom related the story to some friend who was a member of a church as yet "un-enlisted." Dr. Danforth endowed "The Elizabeth Room" in memory of his wife (1895).

When Mr. George D. Elderkin, chairman of the executive committee of Wesley Hospital, made his first annual report in November 1889, he emphasized the crowded conditions already existing in the Ohio Street house and the need of more beds and more spacious quarters; following which a second dwelling at 357 East Ohio street, adjoining the first, was leased, which doubled the capacity adding fifteen more beds.

The superintendent of nurses, Miss McBurnie went to China for missionary work and was succeeded by Miss Mary E. Simonds under whom the first and second classes of nurses



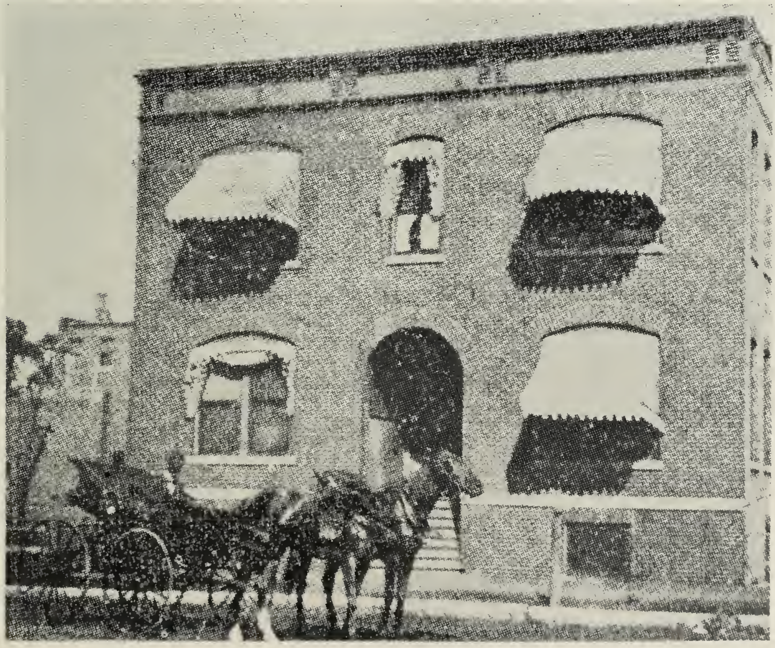
This building at 355-357 East Ohio Street was occupied by Wesley Hospital from February, 1889, until November, 1891.
(Photograph by Mr. Hubert C. Hodek.)

were graduated. The first class was composed of three deaconesses who graduated in 1890: Margaret A. Cox, Elizabeth Caldbeck, and Emma A. Davis. They were the fore-runners of more than one thousand nurses to be graduated from Wesley from its founding until 1935 when the school was temporarily discontinued.

An Era of Expansion

On April 18,1890, the board of trustees decided to erect a new building at the northeast corner of Dearborn and 25th Streets, adjoining the grounds of the Chicago Medical School, which latter soon afterwards became the Medical Department of Northwestern University. On November 1, 1891, this new building with room for twenty-five hospital beds and administrative quarters was ready for occupancy.

Covering a period of ten years (1890-1900) the little 25 bed hospital served its purpose well, aided by the ever increasing medical staff and the inspired assistance of the Ladies Aid Association, now called the Woman's Auxiliary Board and under the able leadership of Mrs. Bishop O. Lovejoy. The first



This was the first permanent building used and occupied by Wesley Hospital at the northeast corner of Dearborn and 25th streets.

two hundred members represent only a small quota of the organization's present day roll of honor.

In 1900 the first two wings of the present building were in process of erection. About June 27, 1901, the patients were carefully removed from the smaller building into the new six story quarters and the smaller house became a home for the nurses until the spring of 1906 when the Harris Home for Nurses (a gift of Mr. N. W. Harris) at 2342-2344 South Dearborn Street was completed and occupied. The little old first building was converted to domestic uses.

Throughout these twelve years from 1888 to 1901 it was not only in the habitations of Wesley Hospital that changes were taking place. Old servitors were being replaced by young service men and women in every department.

The medical staff was no longer of modest proportion. Some of the most noted men of this country, and foreign men, noted specialists, honored Wesley with their presence. Wesley's staff met them all on an equal footing. Wesley Hospital is justified in the pride with which it boasts of its medical staff. In its fifty-two years it has never lowered the standard established by Drs. Danforth and Hatfield. It is not possible to include here the names of all those worthy of recognition but selecting only a few names not already mentioned to be seen upon Wesley's roll of honor corroborates and justifies this pride.

Robert Blue, M. D.	Ophthalmologist
Achilles Davis, M. D.	Physician
Arthur R. Edwards, M. D.	Pathologist
Charles A. Elliott, M. D.	Physician
Allen B. Kanavel, M. D.	Surgeon
John B. Murphy, M. D.	Surgeon
Lucius C. Pardee, M D.	Dermatologist
Hugh T. Patrick, M. D.	Neurologist
Charles B. Reed, M. D.	Obstetrician
John Ridlon, M. D.	Orthopoedist
William E. Schroeder, M. D.	Surgeon
Weller Van Hook, M. D.	Surgeon
Thomas J. Watkins, M. D.	Gynecologist
George W. Webster, M. D.	Physician
W. H. Wilder, M. D.	Oculist
Charles B. Younger, M. D.	Nose and Throat
Albert B. Yudelson, M. D.	Neurologist

The executive staff had seen changes. The first superintendent of the Hospital, Rev. J. Shelley Meyer, gave unstintingly of time and strength from the time the Hospital's door opened in 1888 until 1895. His successor, Mr. James S. Harvey, for six years (1895-1901) was faithful, loyal, and untiring to the Hospital's interests. Mr. Perley Lowe, of whom we will speak at greater length later, became a member of the board of trustees in 1894, a short time before Mr. Harvey became superintendent. In his reminiscences Mr. Lowe speaks in terms of praise of Mr. Harvey's regime. It was during Mr. Harvey's administration that the first two wings of the present building were planned and erected.

When the two new wings were ready for occupancy other changes were made; in the medical staff, in the executive staff, and in the nursing department. For five years following (1901-1906) the Hospital was under the supervision of the deaconesses. Those were years of anxiety, of financial weakness. A. Dudley Jackson, M. D. became acting superintendent in 1903, later received the appointment of superintendent and remained in office until April, 1908. Dr. Jackson's invariable courtesy, interested attentiveness, cheerful manner, well fitted him for his chosen profession. His rearing in the home of a Methodist minister, Rev. Henry G. Jackson, by a mother whose beautiful disposition was a frequent and entertaining topic of his occasional conversational moments, had not prepared him to cope with the destructive element which was undermining the institution when he became Superintendent. Among the thirty trustees there was one who corresponded to a virulent germ innoculating the human system.

At this time, working hand-in-glove with Dr. Jackson, was Mr. Perley Lowe. As eager as the superintendent to diagnose the case, Mr. Lowe set his keen, analytical business mind to work, and, using the business man's knowledge that trust is more often betrayed than any other virtue, ran the quarry down, held it up for the inspection of the other members of the board, and in the resulting betterment of the Hospital's condition showed he had not pulled the wrong tooth.

This operation left an office vacant on the board which no member wanted to take time to fill. Laying aside all personal desire pulling in the opposite direction, Mr. Lowe stepped into the vacancy in order to save Wesley. It was never Mr. Lowe's way to start something he couldn't finish. Every man on the Board knew this and became at ease.

No pen could enumerate the sacrifices Mr. Lowe made from this period until the day of his death to keep Wesley Hospital out of financial and managerial difficulties.

It was about this period that Mr. Frederick J. Thielbar became a member of the board upon the recommendation of Mr. Lowe and these many years since that day testify for the wisdom of his choice.

Throughout the Hospital's career, from the day of its foundation, several names were associated with Wesley's board of trustees which deserve more space than may be given here, among them Mr. William Deering and Mr. Norman W. Harris. Mr. Deering's friendly letters to Mr. Lowe throughout the latter's presidency are carefully filed with Wesley's records. Filled as they are with loving, humane sympathy and suggestions, with solicitous words of encouragement to his fellow worker, a reader can visualize those two fine men standing shoulder to shoulder for Wesley's interests. Mr. Deering's contributions and donations made it possible for Wesley to carry on.

Wesley's records note: "Credit for the financial assistance to found the Hospital is given to Mr. William Deering." Following his death his son, James, in 1914, in memory of his father and deceased sister, Mrs. Abby Deering Howe, gave the Hospital an endowment of one million dollars, at which time the name was changed from Wesley Hospital to Wesley Memorial Hospital and a close affiliation with Northwestern University was effected, with a greatly increased field of service. Another son of Mr. William Deering, Charles, presented the Hospital, upon separate occasions, all the land on the west side of south State Street between 24th and 25th streets, and funds amounting to $340,000.00.

Mr. Norman W. Harris, generous from the Hospital's foundation with cash contributions and donations, gave the Harris Home for Nurses, built at cost of $30,000.00, to Wesley. The Ladies Aid Society furnished the home and the nurses moved from their cramped quarters in 1906 to comfortable modern ease. Mr. N. W. Harris' benevolences were fore-runners of later day benefits conferred by his daughter and her husband, Mr. M. Haddon Mac Lean, Vice President of the Harris Trust & Savings Bank, and treasurer of Wesley Memorial Hospital.

Mr. Gustavus F. Swift and his wife, Mrs. Annie M. Swift, have bestowed benefits upon Wesley from its earlier years. Since her husband's death the amount of Mrs. Annie M. Swift's donations has been well in excess of one hundred thousand dollars.

Too much honor could not be paid to the memory of Mr. Arthur Dixon, his wife, Mrs. Annie (Carson) Dixon, both deceased, and to their several sons and daughters and their children. Following in his father's footsteps, the services of George W. Dixon, Sr. as trustee and, later, as president of Wesley, were too numerous to make a complete accounting. Down through the Hospital's records the pages of each annual report credit benevolent contributions to the account of Mr. George W. Dixon. During the fourteen years as Wesley's president his cheerful, friendly personality, a family attribute, became so closely knit into the Hospital's history it is difficult to disassociate the man and the institution. In the same ratio is the personalty of his wife, Mrs. Marion (Martin) Dixon, woven into the Woman's Auxiliary of Wesley during her eighteen years as president. It is impossible to place, in words, an account valuation upon the "services rendered" to Wesley by these two loyal friends. After Mrs. Dixon's death in 1926, Mr. Dixon gave, in honor of her memory, $20,000.00 toward Wesley's Endowment Fund.

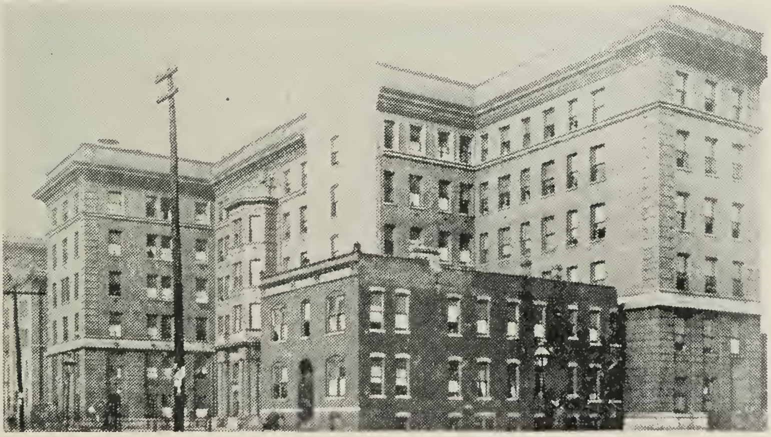
Mr. William Dixon, Wesley's counsel and a trustee, another son of Mr. Arthur Dixon, has served as Wesley's attorney gratuitously (paradoxical though that might seem) and furthermore has from his own pocket, paid many court fees which have come under his observations. Another brother, Homer L. Dixon; a sister, Mrs. Paul Walker; and George W. Dixon, Jr. (of the third generation) serve as Wesley's trustees.

Wesley's ledgers show a multitude of other names worthy of mention including:

Mr. and Mrs. Milton H. Wilson
Mr. and Mrs. Thomas Kent
Mr. and Mrs. J. B. Hobbs
Mr. Henry G. Eckstein
Mrs. Robert S. Ingraham
Mr. William A. Fuller
Mr. David Mills, of the Davella Mills Foundation.

but insufficiency of space hinders further mention.

Returning to the year 1903 the name of Miss Grace Ellsworth appears as Superintendent of nurses. She installed the three year term in the Training School. In 1905 her assistant, Miss Dorothea Burgess, succeeded Miss Ellsworth; Miss Bur-



Wesley Hospital 1901-1910. Showing the first two wings of the present Hospital with the first permanent building in the foreground. The latter was razed in 1910 to make way for the completion of the last wing of the present building.

gess resigned in 1906 and was followed by Miss Arletta Brode (a graduate of Wesley in 1901), who remained at Wesley until the autumn, 1908.

In April, 1908, Mr. Eugene S. Gilmore succeeded Dr. Jackson as superintendent. While it was not known at that particular time, nor anticipated, following events marked this period as an epochal era in Wesley's history. Mr. Gilmore's earlier business training had fitted him to cope with the problems to overcome. The team work of Mr. Perley Lowe and Mr. Eugene S. Gilmore was of a character seldom found in institutional work.

Through Mr. Gilmore's personal efforts the Hospital benefited by gifts amounting to $90,000.00 toward the Endowment Fund and $80,000.00 toward the building of the new nurses' home. His sterling qualities were widely recognized and appreciated. He was past president and trustee of the American Hospital Association; vice-president of the Protestant Hospital Association; secretary and trustee of the Methodist Hospitals & Homes Association; trustee of the Jennings Seminary; and of the Chicago Hospital Association; and general consultant for architects, superintendents, etc., interested in planning new hospitals.

WESLEY MEMORIAL HOSPITAL
1910-1941

Through the portals of this building have passed nearly 200,000 sick and injured guests of the Methodist Church.

It was during this same period that the Wesley School of Nursing reached its place in the sun under the direction of Miss Bertha L. Knapp, R. N., who followed Miss Arletta Brode as superintendent of nurses, 1908. And, to assure these successes, in the administrative and nursing departments from the birth of the institution, the presidents and superintendents of Wesley Hospital have ever had, regimented behind them, Wesley Hospital's medical staff and Woman's Auxiliary.

In 1929 Wesley suffered the loss of a large number of its medical staff to Passavant Hospital. Another great loss occurred in 1931 when Mr. Gilmore passed away. These losses were doubly depressing because of the bad business conditions prevailing throughout the nation.

Mr. Paul H. Fesler, then president of the American Hospital Association, was engaged as superintendent early in 1932 and served until June, 1938. After Mr. Fesler's resignation Mr. Ernest R. Snyder, who has been with the Hospital since 1905 and assistant superintendent since 1925, was appointed acting superintendent.

Another auxiliary to the Hospital came into being when the Wesley Service Club was organized in 1935, Mrs. Felix Jansey, president, and in a short time achieved amazingly successful results. Although the outstanding interest of this young club is centered upon the children's department of Wesley, planning to decorate and furnish that department in the new hospital, other departments have profited through the club's activities.

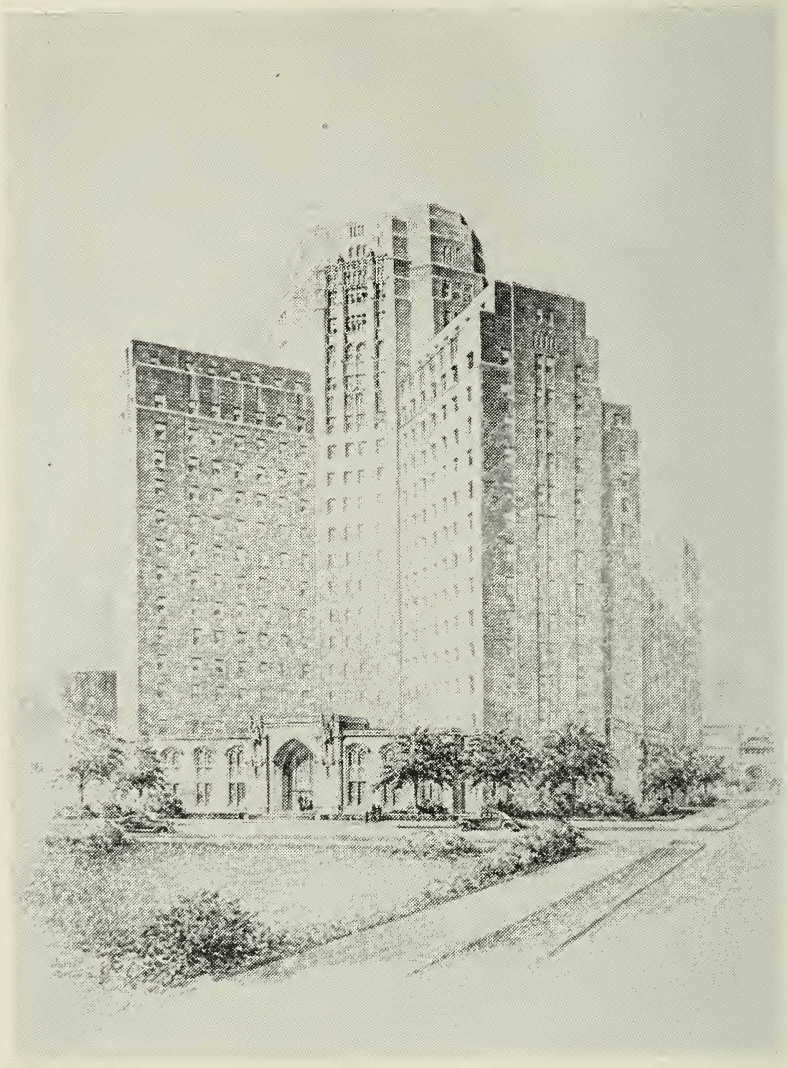
Wesley Memorial Hospital's ability to serve the destitute sick as well as those of better circumstances was increased when, upon August 19, 1936, through the influence of Dr. Mark T. Goldstine, one of Wesley's staff and a member of the board of trustees, The Davella Mills Foundation Cancer Clinic was established at Wesley.

A New Era Begins

In 1935 Mr. Frederick J. Thielbar succeeded Mr. Dixon as president of Wesley Memorial Hospital.

Coming to Wesley at its period of deepest anxiety, Mr. Thielbar has watched its growth these thirty five or more years. Today, in addition to gratitude for years of service, the Hospital owes to Mr. Thielbar a better expression of appreciation than words can convey for plans of Wesley's new home almost completed at Superior Street and Fairbanks Court than which no human architect has ever bettered.

Could Drs. Danforth and Hatfield return and see the con-



THE WESLEY MEMORIAL HOSPITAL
OF
THE FUTURE

The corner-stone of this beautiful building, the first unit of the George Herbert Jones Hospital Center, was laid May 26, 1940. The occupancy date has been set for October 1, 1941. Superior Street, Fairbanks Court, and Chicago Avenue.

summation of their 1888 dreams, they would not only question their own sanity but look around for Aladdin's lamp.

Mr. Thielbar's plans were drawn to fulfil the magnificent benefaction conferred upon the Hospital by one of her trustees, Mr. George Herbert Jones, vice-president of Wesley Memorial Hospital.

In 1925 Wesley Memorial Hospital purchased approximately 32,600 square feet of ground at the northwest corner of Superior Street and Fairbanks Court. In 1929 an additional plot of 34,000 square feet was acquired from Northwestern University by perpetual lease adjacent to the Chicago Campus of the University. It is here that Mr. George Herbert Jones broke ground for the new hospital building on June 19, 1937, before a distinguished assemblage.

After the foundation and sub-structure was completed work was halted for two years on account of business conditions but was resumed in April, 1940.

On May 26, 1940, exercises for laying the corner-stone of the new hospital building were conducted before another distinguished assemblage with president Thielbar presiding, Mr. Jones wielding the trowel, and Bishop Ernest Lynn Waldorf, a member of Wesley's executive committee, conducting the ritualistic service. The principal address was delivered by Dr. Franklin Bliss Snyder, president of Northwestern University, and trustee of Wesley. The response was made by Dr. Raymond W. McNealy, Chief of Wesley's medical staff, member of the special building and equipment fund committee, of the liaison committee, and of the advisory committee.

This magnificient building is scheduled for completion July 1, 1941, and ready for occupancy a few months later.

One of the most felicitous kindnesses ever conferred upon Wesley occurred when Mr. Jones' attention was directed toward the institution.

Mr. George Herbert Jones was born in Brixton, England, and was brought to Chicago by his father just before the great fire of 1871. Starting as office boy with Hall, Kimbark, & Company, iron merchants, he remained to become sales manager. In 1893 he was one of the organizers of the Inland Steel Company. He was the company's second president, serving in that capacity for eight years. Mr. Jones became a member of the Hospital's board of trustees in 1924 and Vice-President in 1931.

In addition to earlier contributions of Mr. George Herbert Jones, at a luncheon at the Union League Club of Chicago on October 14, 1936, in his honor, his magnificent donation of one million dollars to the new building fund of Wesley Memorial Hospital was publicly announced and in March, 1937, he increased this donation by another $500,000.00. To assure the positive accomplishment of building a new Wesley Memorial Hospital Mr. Jones augmented his previous benevolences with another donation in excess of one and one-half million dollars towards this fund early in 1940.

The purpose of Mr. Jones and the trustees is that this new twenty story hospital with its five hundred thirty-five bed capacity constructed in the form of the letter X (to enable every room to have sunlight at some time of the day) and equipped with every modern device known to science shall be "a center from which will emanate knowledge concerning advances in medical science—a cathedral of healing." Associated with Mr. Jones in this magnificent venture is his daughter, Mrs. Ruth Carolin (Jones) Jarratt.

Addenda

Since this history was written, William W. Dixon, Counsel, and George Herbert Jones, Vice-President, have passed away.

Dr. Raymond W. McNealy has been appointed superintendent.

BOARD OF TRUSTEES

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Vice-President	*George Herbert Jones
Secretary-Treasurer	Edwin L. Wagner
Counsel	*William W. Dixon

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Irving S. Cutter, M. D.
Mrs. William H. Dangel
George W. Dixon, Jr.
Homer L. Dixon
E. Allen Frost
Mark T. Goldstine, M. D.
Norman Dwight Harris
Thomas A. Harwood
Mrs. Ruth J. Jarratt
James S. Kemper
Lester E. Lee
Walker O. Lewis
Gilbert H. Marquardt, M. D.
Raymond W. McNealy, M. D.
R. Frank Newhall
Dr. Franklyn Bliss Snyder
Thomas J. Thomas
Rev. John Thompson, D. D.
Bishop Ernest Lynn Waldorf
Mrs. Paul Walker
Harry L. Wells
(Honorary) Dr. Walter Dill Scott

ADMINISTRATION

Superintendent	Raymond W. McNealy, M. D.
Associate Superintendent	Ernest R. Snyder
Director of Nursing Service	Bertha L. Knapp, R. N.
Chaplain	Rev. John H. DeLacy, D. D.

Officers of Woman's Auxiliary Board

President	Mrs. Bishop Owen Lovejoy
First Vice President	Mrs. R. A. Ryder
Second Vice President	Mrs. William H. Dangel
Third Vice President	Mrs. Paul Walker
Recording Secretary	Mrs. J. E. Fluck
Corresponding Secretary	Mrs. J. M. Lowery
Asst. Corresponding Secretary	Mrs. M. L. Davis
Treasurer	Mrs. Lewis B. Lott
Assistant Treasurer	Mrs. Lydia Gibbon

Officers of Wesley Service Club

President	Mrs. Felix Jansey
First Vice-President	Mrs. Gilbert H. Marquardt
Second Vice-President	Miss Elizabeth Tuft
Recording Secretary	Mrs. Frank Martin
Corresponding Secretary	Mrs. Earl O. Latimer
Treasurer	Mrs. Edwin A. Wegner
Advisory Member	Mrs. Mark T. Goldstine

MEDICAL STAFF

Gilbert H. Marquardt, M. D.	Chief of Staff
Gerard N. Krost, M. D.	Vice Chief of Staff
Frank L. Hussey, M. D.	Secretary.

Medicine

Alexander A. Goldsmith, M. D.
Leon Unger, M. D.
Gilbert H. Marquardt, M. D.
J. Roscoe Miller, M. D.
Joseph W. Stocks, M. D.
Paul H. Shallenberger, M. D.
Arthur H. Mahle, M. D.
Albert H. Meier, M. D.

Dermatology

Arthur W. Stillians, M. D.
Edwin P. Zeisler, M. D.
Harry M. Hedge, M. D.

Pediatrics

Gerard N. Krost, M. D.
John A. Bigler, M. D.
Franklin J. Corper, M. D.
Otto E. Strohmeier, M. D.

Neurology

Lewis J. Pollock, M. D.

Psychiatry

Clarence A. Neymann, M. D.

Surgery

Raymond W. McNealy, M. D.
Paul B. Magnuson, M. D.
Philip H. Kreuscher, M. D.
*William Miller, M. D.
Guy S. Van Alstyne, M. D.
Onis H. Horrall, M. D.
Hayden E. E. Barnard, M. D.
William A. Hendricks, M. D.
Jerome E. Head, M. D.
Samuel J. Fogelson, M. D.
Norman G. Parry, M. D.
Earl O. Latimer, M. D.
Felix Jansey, M. D.
Carl J. E. Helgeson, M. D.
Hampar Kelikian, M. D.
James K. Stack, M. D.
Philip Shambaugh, M. D.
William M. McMillan, M. D.
Ralph F. MacDonald, M. D.
Robert T. McElvenny, M. D.

Neuro-Surgery

Loyal Davis, M. D.

Oral Surgery

Frederick W. Merrifield, M. D.

Plastic Surgery

Joseph E. Schaefer, M. D.

Dental Surgery

Stanley W. Clark, D. D. S.

Urology

Victor D. Lespinasse, M. D.
Andrew McNally, M. D.
Donald K. Hibbs, M. D.
Victoire Lespinasse, M. D.

Ophthalmology

William Alfred Mann, M. D.
Philip D. O'Connor, M. D.
George P. Guibor, M. D.
Richard A. Perritt
Irving Puntenney, M. D.
Homer B. Field, M. D.

Obstetrics

Garwood C. Richardson, M. D.
William B. Serbin, M. D.
Charlotte L. Gregory, M. D.
Gordon L. Rosene, M. D.
Dell S. Hyde, M. D.

Oto-Laryngology

Thomas P. O'Connor, M. D.
Albert H. Andrews, M. D.
Edwin A. Wegner, M. D.
Tai Tong Ching, M. D.
Leonard C. DeLozier, M. D.
Fritz H. Borg, M. D.

Gynecology

Mark T. Goldstine, M. D.
George H. Gardner, M. D.
William B. Campbell, M. D.
Max C. Ehrlich, M. D.
Willard G. Jeffries, M. D.
Joseph M. Schiavone, M. D.
Rocco A. Masessa, M. D.
Byford F. Heskett, M. D.

Pathology

Emory R. Strauser, M. D.

Roentgenology

Frank L. Hussey, M. D.

Anaesthesia

Mary Karp, M. D.

Emeritus Attending

James G. Carr, M. D.
Archibald Church, M. D.
Otto S. Pavlik, M. D.
Samuel C. Plummer, M. D.
Robert B. Preble, M. D.
Brown Pusey, M. D.
Harry M. Richter, M. D.
James P. Simonds, M. D.
Frederick C. Test, M. D.
J. Gordon Wilson, M. D.

*Deceased.

CHICAGO DEACONESS HOME

Early History—1887-1905

The Chicago Deaconess Home celebrated its fiftieth anniversary in October 1937. It has the distinction of being the first deaconess institution established under the Methodist Church. It began in 1887 as an outgrowth of the work of students in the Chicago Training School. The Chicago Training School developed from the inspired vision of Lucy Rider Meyer and was opened in the fall of 1885.

Field work was required as a part of the training for the students of the school and as they went about the city they were appalled and challenged by the evil social conditions which they discovered. Its congested foreign quarters, its areas of hopeless poverty, its hidden haunts of sin were mysterious regions which they were expected to explore and whose conditions, as far as possible, they were to relieve. The burden of the city pressed heavily upon the hearts of these students and they wondered what could be done.

Mr. and Mrs. Meyer, too, were having their own trying experiences. Mr. Meyer says of that time, "We felt as if we had broken through into a new world" and "it seemed as if the Lord had opened a door and was thrusting us through." Perhaps for the first time, they were realizing acutely that here, at their very doors, lay a field of labor appalling in its need and extent;—such labor as Christ had distinctly and definitely laid before his people, and which the church was scarcely touching—which it was not even organized to touch effectively. And still more poignantly were they becoming aware that in the school which was then just finding itself, there existed the possibilities of an organization by which thousands of workers might be put into this field "quickly, cheaply, and with marvelous efficiency."

Other hearts and minds were at work on the same problem. An article appeared in one of the church papers which contained the following statement. "The problem of problems before the church today is how to reach the ungospeled masses. In what form shall we embody religion so that by its sweet charities, its self sacrificing labors, its self renunciation, it can overcome the antipathy of these hostile millions."

The students had been hearing in the classroom about "Phoebe" Paul's helper of "many" and the deaconesses of the early church. A plan was presented to them by Mr. and Mrs.

Meyer whereby they would remain at the school during the summer months, continue their field work and receive room, board and the necessary carfare. Nothing more was promised, but they all agreed to work hard and share alike in what the Lord through His people should send toward their expenses. Their work won the approval of Rock River Conference and the Board of Trustees voted to continue the work "as long as the Lord sends us means for doing so."

Since the "means" did not appear at once a venture of faith began when a flat at 15 W. Erie Street was rented and three students took possession. These three students were Isabelle Reeves, May Hilton and Mary Jefferson. A little later they were joined by Isabelle Thoburn, sister of Bishop Thoburn. This was a distinguished quartet to stand as a vanguard of a great movement, for this was the first Deaconess Home and the first deaconess institution in American Methodism.

A memorial endorsing the deaconess venture together with the influence of Bishop Thoburn brought about favorable action at the General Conference of 1888 and deaconess work became a recognized part of church polity.

The number of deaconesses soon increased from three to twelve and a larger home became a necessity. A building at the corner of Ohio and Dearborn Streets, next to the Training School, was purchased for $12,000 and the deaconesses moved into their new quarters with much rejoicing.

In starting this new and unusual enterprise those who were interested in its future did not forget the need for official and legal ratification. It had already been officially sanctioned by the Methodist Episcopal Church through General Conference action in 1888. In January 1890, a charter was obtained and the Chicago Deaconess Home became a legally organized institution under the laws of the state of Illinois. The name of Jane Addams appears among the noted persons whose names are listed on the charter as the first trustees of the new corporation.

At that time there existed no Protestant organization equipped to serve the needy, and since the present extensive charity work done by civic, state and county organizations was still undeveloped or only in its infancy, the need for pioneer work in this scarcely touched field of service was very great.

These first deaconesses were given room, board and clothing plus the princely sum of fifty cents a week for luxuries as the reward for their service. Later on, the weekly stipend was changed to a monthly allowance of eight dollars and clothing was not provided. Until the year 1916, the remuneration was never more than eight dollars per month and maintenance. But the joy of service was greater than any money consideration. The first deaconess home was founded, as early Christianity was founded, on the principle of sacrifice and the giving of self and it was doubtless this principle converted into action which made it possible for the church to use the labor of deaconesses in establishing and administering many of the institutions which stand today to the honor and glory of Methodism. In the confusion attending modern thinking, service on this basis may be called "cheap labor" but such a term, if used in reference to the pioneers in the deaconess movement is wholly misapplied. Their labor was a free will offering to the Kingdom of God and it was gladly given. Was it not our Master who said, "whosoever would save his life shall lose it and whosoever will lose his life for my sake shall find it?" The deaconess, like all others who follow in His footsteps, finds her life in giving it in service to those who need her ministry.

Changing economic conditions, the need for women with higher educational qualifications and a growing conviction in the church that its workers should be supported on a more equitable basis led to changes in the plan of support for deaconesses.

Its position of priority in establishment has given the Chicago Deaconess Home an advantage in helping to lift the standards for deaconess service and to provide more adequate remuneration.

Later History—1905-1940.

Three times since its establishment the Home has been relocated. Each move has been because of growth and increasing prosperity and at no time has its location been more than two blocks from the original site. In 1905 a thirty room building, three stories high was planned and erected at 22 West Erie Street. It was made possible by a gift of several thousand dollars from Mr. and Mrs. J. B. Hobbs. This building is the Chicago Deaconess Home of the present and its central location makes it accessible to and from all parts of the city.

The building was equipped and furnished through the efforts of the Deaconess Aid Society which had been organized in May 1891, with Miss C. Adelaide Brown as the first president. Miss Brown served for fourteen years. Others who succeeded her as president, were Mrs. James Frake, Mrs. O. H. Horton, Mrs. W. A. Phillips, Mrs. A. H. Andrews, Mrs. Nellie R. Wright, Mrs. E. H. Nichols, Mrs. F. C. Spath, Mrs. Harry Thomas and Mrs. H. H. Stephenson.

Each year since the beginning of the institution the Deaconess Aid Society has been meeting at the Deaconess Home on the third Tuesday of each month except July and August. These women have given generously of their time and money; they have garnered food and other supplies to be distributed to needy families; they have secured furnishings and have made it comfortable in many ways; they have given counsel, encouragement and inspiration. The groups have changed, the styles have changed, the customs have changed but always there have been women loyal, true, courageous and unselfish to do these things for the joy of service in the name of Jesus.

To the Deaconess Aid Society the Board of Trustees delegated the responsibility for planning and managing the celebration of the fiftieth anniversary of the Deaconess Home in October 1937. Under the able leadership of Mrs. H. G. Stephenson, president of the Society, projects were planned which brought into the treasury approximately $2000. The social occasions connected with the celebration were a Golden Jubilee Tea and a Fiftieth Anniversary Banquet. Rather extravagant praise would be required to give fitting description of these delightful occasions.

Since 1925 the Deaconess Aid Society has provided for the support of a deaconess for work with sick children in the free service hospitals of Chicago. Children in the Cook County Hospital, Illinois Research Hospital and the Municipal Tuberculosis Sanitarium have been reached by this service.

Service

The Chicago Deaconess Home is an institution of the Rock River Conference. It is under the management of a Board of Trustees composed of fifteen members. Some of the most able laymen and most outstanding ministers of the conference have served and are serving as members of the Board. The present members are: Dr. Frank G. Bruner, The Rev. Fred D. Stone, Mr. Irving Kelly, Mr. Raymond G. Kimbell, Mr. Henry S. Henschen, Mr. W. Clarence Oxnam, Mrs. H. G. Stephenson, Flora A. Sorber, the Rev. Aubrey S. Moore, Mr. George P. Ellis, Mr. C. H. Burkholder, Mr. E. H. Pierce, Dr. Channing D. Barrett, Mrs. O. R. Aspegren, Mr. Harold J. Sandercock.

While the Home has sometimes been used as a temporary haven for someone needing shelter, its main function has been what its name implies, a home for deaconesses who go from it each day to their places of work in various parts of the city. The lines of service represented from the beginning up to the present time cover a wide and varied field, touching every side of the great city's life, from parish visitor in the suburban church to the special worker in the slum areas, from the rescue workers in the prisons and the missions to the welfare workers in the County Hospital and other similar institutions.

Work with and for children has always had an extensive place in the service rendered through the Chicago Deaconess Home. Year after year underprivileged children were taken from their poor unsanitary surroundings to homes in the country or to summer camps provided for them. For several years a cottage on the New Lenox Camp Ground was used for this purpose. For twenty years the deaconess cottage on the Methodist Camp Ground at Des Plaines has been the gathering place for groups of children who have been under the guidance and instruction of deaconesses whose needs are known to them. Many hundreds of children have received the benefit of the service given through the Chicago Deaconess Home in its fresh air work.

One of the most colorful periods in the history of the Home was between the years 1900 and 1920. During that time two deaconesses on night duty went each night to the "old red light district" assisted in the religious services being held there on the street and tried to lead the girls caught in the toils of sin to a desire for a better way of life. Another deaconess who had lost her husband and family through death was visitor and counsellor to young men in prison. Another gave her time to rescue work in the haunts where criminals and panderers preyed upon the innocent and the unwary. It was also during this period that deaconesses were appointed to serve in the Juvenile Court and the free service hospitals and other similar institutions. Deaconesses are serving in these latter organizations at the present time.

Life histories in which the heights of human endeavor are scaled and the depths of human misery are plumbed become embedded in the memories of workers who serve in these areas of great need.

Early in its history an Emergency and Relief Fund was started which was built up to greater proportions as the people who contributed increased in number and became more prosperous. This is used currently by the deaconesses of the Home to help needy persons and families. It has also been the policy of the Board of Trustees to finance certain projects or types of work in which deaconesses are engaged. The challenge of unmet needs always faces the church institutions and it has been the purpose of the Chicago Deaconess Home to provide for these needs as far as possible. Interested friends, church organizations and a small income from endowment are the sources from which the funds are obtained for financing the work. Many deceased friends and many living friends have contributed generously and have an esteemed place in the records of the institutions.

As the years have passed the service given through the Chicago Deaconess Home has been adapted to provide for the needs brought about through changing social and economic conditions. When new knowledge and the test of experience have proved them to be desirable, new methods of work have been adopted. The resources of the Christian church and the Christian religion have undergirded all that has been accomplished and any good work done or any success attained has been due to the Christian emphasis implied in the name—Chicago Deaconess Home of the Methodist Church.

THE METHODIST EPISCOPAL OLD PEOPLE'S HOME

The work of the Methodist Old People's Home began, as so many of God's great works do, by the Spirit laying upon the hearts of first a few, then the many, thoughtful consideration of the needs of helpless old people.

The Methodist Episcopal Old People's Home was organized and incorporated in May 1898, and is in the truest sense a home for those who tarry under its sheltering roof.

Unorganized efforts for the care of old folk was begun by the deaconesses of the Chicago Deaconess Home as early as January, 1894, and in 1896 Grace Church under the leadership of Mrs. E. E. Hartwell undertook a like ministry. At the meeting of the Rock River Conference held in October 1899 in Rockford, Illinois, the Conference Board of Nine presented to the Conference a report on the Home as work accomplished the past year.

The church soon realized its responsibility for its dependent aged members, and a house on Wesley Avenue, Evanston, Illinois was rented in February, 1898, and Miss Isabelle A. Reeves, a deaconess, put in charge as superintendent. At that time the family consisted of eight old ladies. Two months rent had been pledged, and $60.00 in cash provided.

It is interesting to read the list of officers elected before the incorporation of the Home. They were J. A. Burhans, President; J. C. Shaffer, Vice President; Wm. H. Bush, Treasurer; J. S. Meyer, Secretary, and the executive committee, Mrs. L. A. Calder, Mrs. L. T. M. Slocum, Mrs. J. T. Alexander, Mrs. Joshua Smith, Mrs. S. Frank Wilson, Mrs. E. E. Hartwell, Miss Isabelle Horton, Rev E. S. Bell, Mrs. D. Y. McMullen, Mrs. G. P. Jones, Rev. W. O. Shepard, and Mrs. W. D. Caldwell.

Soon this rented house was filled, and new quarters had to be provided. It was then that the friends of the Home rallied to its need. Mr. Wm. H. Bush, a consecrated layman, a member of Grace Church came to the rescue, with the gift of a plot of ground 250 by 150 feet, on the corner of Foster and Glenwood Streets, and as well, a generous amount for the building to be erected. The ceremony of ground breaking for Bush Hall took place October 24th, 1899. The work on the new building had advanced sufficiently by September 1900 so that the family could move from the Evanston Home and take up their residence at the new location. Before the dedication on April 22nd, 1901, Mr. Bush had been called home. In appreciation of his character we quote from his pastor Rev. F. H. Sheets, tribute to this man: "Kindly, gentle, faithful, how we shall miss him from his accustomed place.

"The Old People's Home in Edgewater, which will bear his name to the generations to come, will stand as his noblest monument and its beautiful mission of mercy will hallow his memory.

"There is deep significance and pathos in the fact that this Home was to have been dedicated on March 25th, the Monday after his death, and that it would have been dedicated weeks ago (having been occupied for several months) but for difficulty in completing and adjusting the machinery of the elevator.

"Such was the nature of William Bush that he could not give to God in act of dedication an institution in any way imperfect. His offering, like the offerings of ancient Israel, must be free from blemish.

"And so in the midst of his plans, his work apparently unfinished and eagerly toiling to the last, many of his cherished desires, like those of Moses, denied him, and yet the completion of his plans provided for, crowned with years and honored and loved, this servant of God was called home."

Before this building had been completed the women of the churches had organized the Methodist Episcopal Old People's Home Auxiliary. This was to consist of two members from each church, and "such others as should pay dues of 50c per year."

The churches were asked to set apart one Sunday, preferably in November, to be known as "Old Folks' Day", when the work of the Home should be presented in the churches, and a collection taken for the Home.

The thoughtful planning for the future at this early date was evidenced in the report to the Conference of 1899, when a fund of $1,300 was reported for Endowment. Thus a solid foundation was being laid for the years to come.

In these early days the President of the Auxiliary was once asked this question: "How is the Home maintained?" She replied, "We exist largely on the emotions of the people." She went on to say, "This has been true of the past, but it must not be said of the future. This Home belongs to Rock River Methodism and every church and every individual church member should feel a responsibility in its care, that it be no longer a child of our emotions, taken care of this year and abandoned next. Our families are not cared for in this manner, and why the church's family?" The spirit in which these friends of the Home worked is clearly set forth in these words taken from the annual report of the Auxiliary President: "Let us then unite to make this Home the best Home—not the best institution—not the best boarding place—but the best home to be found anywhere; a home where God's tender love and brooding care dwells; a haven of rest for our dear old folk; a place where they will realize that heaven cannot be so different after all, because where God is that is heaven. Let us try to put into it some of ourselves."

In connection with the Auxiliary special tribute should be paid Mrs. A. H. Clement who served as President eight years in the earlier days, and again for eight years, this second period ending with her call to the heavenly home in March, 1940. She was untiring in her devotion to this work which she loved.

When the family moved into Bush Hall it seemed that this building, so roomy after the Evanston home, might suffice for many years, but soon it was filled to overflowing, and the question again met those whose responsibility it was—How are we to provide for these others who so greatly need a home? The answer came through another of God's devoted children, Mrs. Thomas Kent. It had been the plan of Mr. and Mrs. Kent, who had given $1,000.00 for the first building, to make a liberal bequest to the Home, but after the death of Mr. Kent the need for another building was so urgent that Mrs. Kent decided to wait no longer, but to meet the present need. The result was that the beautiful Chapel and Kent Hall became a reality. Ground was broken for Kent Hall on December 5th, 1910. The Chicago Preachers' meeting held their morning session in nearby Epworth church that they might be able to attend this service.

On January 8th, 1912 Kent Hall and chapel were dedicated. The completion of this new building, the gift of Mrs. Kent in memory of her husband, was of widespread interest. From her nearby home in Evanston, Mrs. Kent came many times to worship with the family she loved, in the beautiful chapel she had given them. To the end of her long life she kept her interest in this place, and in her last days in far away California, she still thought of and planned for the family of the Home, and when on August 2nd 1929, at the age of 98, she was called home to the Father's house, there was mourning because of their loss, but as well rejoicing because of the welcome awaiting her there.

Two years after the dedication of Kent Hall, Miss Reeves, for 16 years the beloved and capable superintendent of the Home heard the call, "Well done good and faithful servant, enter thou into the joy of the Lord." During the days of her illness she had called to her side to help her to carry on, a woman who through all the years of her work, had been a helpful friend to the Home, Mrs. W. A. Phillips. Going to the help of her friend for a short time as she thought, Mrs. Phillips was called a few months later to take up the task laid down by Miss Reeves. She came to the work specially fitted for the task by her years of service in the parsonage, and her wide acquaintance through the Conference. She found a house filled to capacity. The World War was on, and every one burdened over world conditions. It seemed no time to think of building, even though the need was so apparent. In 1918, Mrs. Phillips, feeling that with God, whose work this was, nothing was impossible, wrote to Mrs. G. F. Swift telling her of the needs for another building to house the many needing to come. Mrs. Swift responded with $60,000.00 for a new building. Building conditions not being favorable just at that time, the money was put at interest until conditions should improve. Later when the time for building arrived, Mrs. Swift gave an additional amount that an adequate structure might be built. Ground was broken for Swift Hall on March 20th, 1922, and the date for laying of the corner stone was set for May 21st. Again the coming of the death angel changed the plans, and funeral services were held for Mrs. Swift at almost the very hour set for the laying of the corner stone. The ceremony was postponed until the next day. Swift Hall was completed and dedicated on March 2nd, 1923. Furnishings were provided by individuals or Church societies, and the Home was now prepared to care for 145 people.

On June 25th, the beautiful Shaffer Sun Parlor built at the east of Kent Hall, given by Mr. John C. Shaffer, was dedicated. Mr. Shaffer gave not only the building but the beautiful furnishings, chosen by himself.

Realizing that added buildings and increased family would call for larger endowment, a campaign for $250,000 was put on, and Rev. Claude S. Moore came as Field Secretary giving his time to this special work. The Endowment fund was very substantially increased, as well as much interest aroused through the Conference.

To the present time 557 old people have been cared for in the Home, some staying but a short time, others finding shelter for a long stretch of years, 28 years being the longest time.

A normal home life has always been the aim of those having the care of this family, to that end few "rules" are made.

Newspapers, magazines, and radios keep us in touch with the outside world, Church services on Sunday afternoon conducted by pastors of the city and suburbs, and prayermeetings on Wednesday night bring food for the spiritual life. The social side is not neglected, entertainments brought to us by different organizations in the churches, invitations to attend meetings of the woman's organizations of the churches, as well as gatherings among themselves, minister to this side of life.

The special seasons of the year are observed, Christmas at the Home is a happy time for every one, not only because friends from outside bring cheer and happiness, but those on the inside have been for weeks busily working to make it a happy time for others, and a box of garments, both beautiful and useful has been made for the children of the Orphanage, or for some child in one of the Institutional Churches, and there is giving as well as receiving on their part.

For those who are able to do some hand craft work, an Occupational Therapy department is maintained, a place where in the creation of something beautiful, one may forget some of the aches and pains that come with the years, as well as find companionship in working with others. In one year six hundred garments were made for the Red Cross. One who had a part in this work was heard to say, "While I can do this work I feel I am still of some use in the world." An emergency call from the Red Cross always meets with a generous response from these who have so little to give. The home Church and the work in the foreign field receive equally prompt attention and an eager answer to the call. Citizenship is taken seriously, a group of women from the Home were among the voters at the first election after that privilege was given them, that number has increased with the years, since we believe that a privilege brings with it a duty.

And what shall we more say; for time would fail us to tell of the men and women, who through all these years have given of their time to serve the Home on its Board of Managers, who have planned wisely and well for the future; of the women who through the Auxiliary have cooperated in giving a wonderful service of love and helpfulness in this place.

Should not we who are "encompassed by so great a cloud of witnesses" be proud of our heritage and rejoice that we may have a part in such a great work?

A HISTORY OF AGARD DEACONESS REST HOME

The growth and development of the deaconess movement under the inspiration of Mr. and Mrs. J. Shelley Meyer reads like a romance. It began with a little leaven dropped in some meal and in a short time it became a full sized loaf. This form of Christian social service appealed to young women and the number of deaconesses increased very rapidly in the early years of the organization.

After the deaconess work had been established for several years, a question arose as to the care of the deaconess at times when she needed rest or recuperation from illness and when she must retire from active work. Giving her time as she did for a small allowance, it could not be supposed that many of these women would have provision made for meeting these emergencies. A home suitably located for this purpose seemed to be a real need. An article written on this subject by Mrs. Meyer appeared in 'The Deaconess Advocate". It was supplemented by an imaginary eletrotype giving a picture of such a place.

Not long afterward, Mrs. Rosa Agard West informed Mrs. Meyer that she had in mind the erection of such a home in memory of her father, The Rev. John Agard, a minister of the Rock River Conference. Mrs. West had been from the beginning a warm friend of the deaconess and her work. While many women were dedicating themselves to lives of service "for Jesus' sake" Mrs. West was looking ahead to a time which she foresaw must surely come—the time when these women, sick or worn out by their ceaseless efforts to care for others, must themselves be cared for. With this thought in mind, she planned and erected a beautiful home in Lake Bluff, Ill. It was completed in 1893 and presented to the Methodist Deaconess Society, a corporation that was organized for the purpose of holding property. It was a generous gift and the building has been occupied with growing appreciation as the years pass and the demand for such a home becomes constantly more necessary.

This institution was incorporated under the name of the Agard Deaconess Sanitarium with Mrs. Ina J. Horsfall, as the superintendent. Five years later Miss Mary Jefferson became the superintendent of the sanitarium.

Miss Jefferson was a woman with a winsome, lovely character, quiet and unassuming. She laid the foundation well for the future permanency of Agard. She was indeed a pioneer and like all pioneers she was not afraid of hard work even to the tending of the furnace and the performing of other necessary household tasks. She was truly a great woman in Methodism and one who will live long in the memory of her friends. She died after a long illness on March 24, 1917.

In 1910, while Miss Jefferson was still the superintendent, the Board of Managers was reorganized and enlarged with Mrs. W. F. McDowell as the first president of the Board. In 1921, the Board of Managers proceeded to change the name from Agard Deaconess Sanatarium to Agard Deaconess Rest Home.

Miss Mary Anna Taggart succeeded Miss Jefferson as superintendent in 1917. Under her supervision, $20,000 was invested in remodeling, repairs and replacements until the building became more adapted to the needs of the guests who shared in its hospitality. She travelled throughout the conference in the interest of the Home and enlisted the good will and the support of a large group of friends who became contributors to it. During this period an Endowment Fund was developed which now amounts to approximately $85,000.

The year 1920 was marked by two important events in the history of Agard. One was the election of Mr. George P. Ellis to the Board of Managers as its president. For twenty years, Mr. Ellis has served most sufficiently in this office. Second in importance was the organization of the Agard Aid Association. It was brought into being in the home of Mrs. George W. Dixon and it was cradled and nurtured by Mrs. Raymond G. Kimbell who for many years continued to care for it until it was set securely on its feet. Mrs. Kimball was succeeded by Mrs. John W. O'Leary who also carried on the work successfully. The Agard Aid Association is now directed by Mrs. Ellis McFarland and her assistants.

For seventeen years Miss Taggart had the leadership of the institution. In 1935 she resigned to take on the retired relation. A cooperative relationship was affected between the Agard Deaconess Rest Home and the Chicago Deaconess Home. Miss Flora A. Sorber, superintendent of the Home in Chicago was given responsibility for the management of the two institutions.

The growth and development of Agard from its humble beginnings until now is an achievement of which Methodism can be proud. It is a memorial not only to the Rev. John Agard but also to those who have made it possible by their consecrated gifts of both time and money.

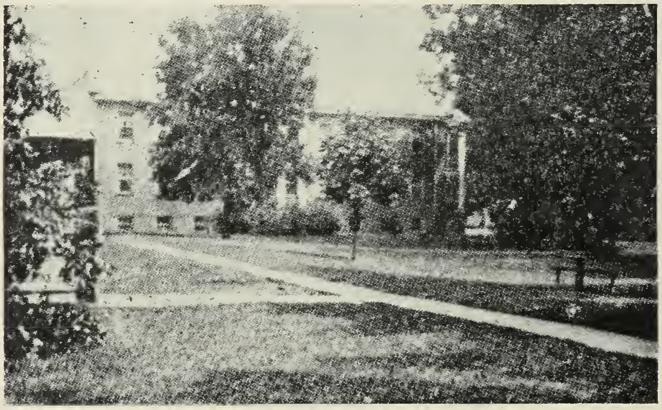
The service of this institution reaches out to the far places of the earth. Missionaries from China, India, Africa, Korea, Japan and other mission stations have come to it when on furlough or incapacitated by illness. Greater in number are the deaconesses whose field of service is the United States and its possessions. These two groups have shared in the hospitality of Agard and many of them owe their restoration to health and strength to the restful atmosphere of the home and the care received while residing in it.

When space is available other church women use it as a vacation and rest home but the main service of Agard is to the group for whom it was first established, the deaconesses and missionaries in the service of the Methodist church.

HISTORY
Of The
METHODIST DEACONESS ORPHANAGE
Based on facts contained in the Annual Reports by
Rockwell F. Clancy

The need of an institution for the care of homeless little ones presented itself early in the history of the Deaconess Movement. Indeed, as early as August, 1888, the first gift for that purpose was made. However, it was not until the spring of 1894 that the Deaconesses ventured out. At that time the pressure for a home of some sort, under their own care, became too great to resist.

In April of that year, 1894, a small house was rented in Lake Bluff, Illinois, which at that time was a beautiful little village on the shore of Lake Michigan about 30 miles north of Chicago. This initial step was taken under the supervision of the superintendent of the Chicago Deaconess Home, Miss Mary Jefferson, with Miss Abigail Simonds as matron. During that summer the Deaconess Rest Home made some repairs on its cottage and to these larger quarters Miss Simonds transferred her family late that fall. On October the 13th of that year (1894) the children's work was incorporated under the name of the Methodist Deaconess Orphanage.



JUDSON HALL
Memorial to Lucy C. Judson, first Orphanage Superintendent

In the following year, on June 12th, 1895, the Orphanage dedicated their first new building, which was given to them by Mrs. Mary Marilla Hobbs, who thereby became the founder of the institution. The site adjoined the Deaconess Rest Home. This first building contained a parlor, reception room for the children's visitors, office, four individual sleeping rooms and six children's dormitories. The Deaconess Rest Home was later purchased by Mr. N. W. Harris for the Orphanage. Mr. Robert Fowler, Mr. Wm. H. Bush and Dr. C. G. Truesdell each gave a lot, and Mr. Hobbs increased his donation until the whole block, 600 by 250 feet, became the property of the Methodist Deaconess Orphanage.

In January, 1898, Miss Lucy J. Judson was appointed Superintendent of the Orphanage.

It was not long before the growth of the work necessitated larger quarters. Seventy-two children were being cared for in that one building at this time.

On November 22nd, 1900, another new building was dedicated. This second building was likewise given by Mr. and Mrs. J. B. Hobbs, the donors of the original building. This building contained a dining room, kitchen, playroom, four sleeping rooms, toilet rooms, laundry and store rooms.

Still the work grew. In May, 1901, the Epworth Children's Home of Ravenswood, Chicago was consolidated with the Methodist Deaconess Orphanage and the Lake Bluff Institution was known for many years as the Methodist Deaconess Orphanage and Epworth Children's' Home. At that time, seventeen children were transferred from the Ravenswood Home.

In September, 1902, a third building was dedicated, the gift of Mr. N. W. Harris. It was known as "Wadsworth Cottage" in memory of his mother, and was devoted to the use of older boys. In this same year Mr. and Mrs. Hobbs gave another building for the use of the older girls and some of the employees. This fourth building stood on the north side of the block and was used primarily for sleeping purposes.

The next building to make its appearance was given by Mr. William Deering and cost around $6000. This was used as a school and was dedicated on September 22, 1904. It seems that by action of the school committee of the Lake Bluff Village Association, the children from the Orphanage were excluded from the public schools and so the building became an absolute necessity. It contained four school rooms with lavatories and engine room.

Mr. and Mrs. L. F. Swift became interested in the Orphanage about this time and remodeled the building which was formerly called the Rest Home into a hospital. They furnished the building throughout and equipped it with all kinds of hospital appliances including medicines and surgical instruments. This was done as a memorial to their son, Nathan Swift. The building was dedicated in September, 1904.

At this period the property of the Orphanage was valued around $50,000 and they had a capacity of 120 children with an attendance running from 110 to 120. There were a total of 15 employees, 11 of whom were working on the Deaconess basis of renumeration with four others receiving wages. There was a Board of Managers, consisting of twenty representative men and women, five of whom were also Trustees of the institution.

For current expenses, the management was entirely dependent upon contributions more or less irregular from the churches and the general public. The Epworth Leagues and Sunday Schools took a great interest in the Orphanage at this time and contributions were received from churches in Illinois, Wisconsin, Iowa and Indiana. At this time also, the Orphanage Auxiliary, an organization of Ladies from Chicago and towns adjacent to Lake Bluff were making annual contributions to the Orphanage.

In 1903, under the will of Mr. William H. Bush, $10,000 was received by the Orphanage and was paid to them in four annual installments. This was available for the use of the general expenses of the Home.

The Orphanage school which was started in the fall of 1904, was operated and maintained for sometime without the aid of any public moneys but in September, 1905, the Board of

ANNA M. SWIFT MEMORIAL BUILDING
Pre-School Children's House

Supervisors of Lake County, Illinois, voted the institution $250 for the remainder of the year.

The endowment fund of the Orphanage was also started about this time through a gift of $500 left in 1903 by a Deaconess, Miss Sara Bickel, who had been connected with the Milwaukee Deaconess Home. This sum of $500 was to be used in the establishing and care of a baby fold.

In December 1906, "Wadsworth Cottage" which had been given by Mr. N. W. Harris in 1902 was destroyed by fire. Immediately, he gave additional funds and the building was rebuilt.

In May, 1911, a fire partially destroyed the Mary Marilla Hobbs building so that when it was rebuilt it was no longer used for a children's dormitory but was re-arranged for teachers and workers, the lower floor containing an office parlor, etc.

This change necessitated a building for the younger children, so subscriptions were sought and in November, 1915, a fine fireproof dormitory accommodating 72 little children, was finished and named "Judson Hall". This building had four workers' rooms, two playrooms, a parlor and Manual Training and Assembly rooms. This now gave the Orphanage a group of seven buildings, all heated by steam and lighted by electricity. The capacity of the Home was 165 children and at that time they were able to take in only one-half of the applicants.

About this time a change was made in the school system, as the seventh and eight grades were now permitted to attend the public school and the Deerfield-Shields Township High School was open to all who desired a high school education. In the first six grades at this time there were approximately 100 pupils being cared for by four capable teachers.

With reference to the endowment fund which was started by Miss Bickel, it had now grown to a total of $175,000. Also, the supervisors of Lake County were giving at this time, roughly $500 a year to help care for the children from their own particular county.

In 1924, Miss Lucy J. Judson, who had been serving as superintendent of the Orphanage since January, 1898, retired as superintendent, having given 26 years of remarkable service to the Orphanage.

At this time, Miss Jessie E. Arbuckle was called to serve as superintendent of the Orphanage.

In her first year of service she had many unusual problems to meet and handle. In the first place, the central pump broke down and necessitated the carrying of pails of water from the hand pump in the yard. In that same winter on a cold day, a furnace broke down and the babies were hastily bundled into bed to keep warm while someone hurried to Waukegan to secure a stove which turned out to be one of those old fashioned country stoves. As a result of these calamities a central heating plant, water system and laundry were installed.

In 1929, Louis F. Swift gave the money for a new Health Center for babies, clinics and hospitalization. This building set the pace for other fireproof buildings of this character.

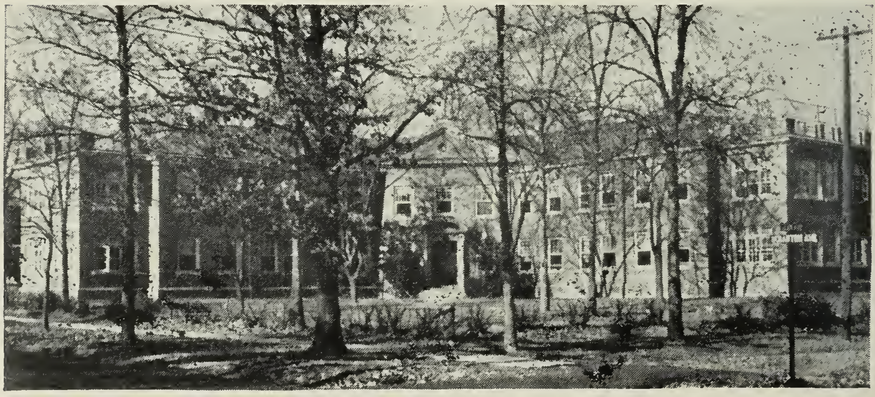
In 1930 the school building was condemned and it was necessary to take the children to the basement of an old frame dormitory to continue school. However, at this time Mrs. Harry Milne McIntosh came forward and presented the Orphanage with a beautiful educational center which was dedicated in 1931.

The next problem which confronted the Orphanage was one of correct housing for the pre-school, that is, little folk from three to five years of age. In 1932, Louis F. Swift along with his brothers and sisters presented a Model Duplex Family Unit Home.

In 1937 Wadsworth Harris Hall was built making it possible for the Orphanage to tear down another one of those old frame buildings.

In 1938 Judson Hall was remodeled, removing the dangers from falling plaster and broken down sewerage pipes.

At this writing, the fall of 1940, the Orphanage is going forward steadily under the careful and enthusiastic guidance of Miss Jessie E. Arbuckle, the superintendent. At this time, the Orphanage has the following trustees and officers:



SWIFT HEALTH CENTER
Hospitalization Division, Clinics

Officers

Rockwell F. Clancy	President
A. J. Hennings	First Vice President
Frank Milhenning	Second Vice President
Floyd W. Sanders	Secretary
Mrs. Alden B. Swift	Treasurer
Carl H. Gutmacher	Asst. Treasurer
Jessie E. Arbuckle	Superintendent

Trustees

Rockwell F. Clancy
David C. Cook, III
Mrs. Vilas Johnson
Frank Milhenning
Raymond Moore
H. C. Newton
Mrs. A. E. Swanson
Miss Jessie E. Arbuckle
H. O. Barnes
Milton D. Bayly
W. E. J. Gratz
A. J. Hennings
Mrs. Harry Milne McIntosh
Mrs. Alden B. Swift
Carl H. Gutmacher
George Hoffman
S. E. Leeman
Robert Nichols
Floyd W. Sanders
Thayne T. Swartz
J. H. Taylor

The yearly budget of the Home is being greatly helped by the "Friends of Orphans" under the guidance of Mrs. Vilas Johnson and the Lake Forest Committee which puts on the annual Garden Party under the guidance of Mrs. Alden B. Swift and Mrs. Harry McIntosh. So for 46 years this Institution has grown and developed until now it has assets of $851,000 and an annual budget of approximately $43,000 a year.

MACKEY MEMORIAL EDUCATIONAL CENTER
Community House

A staff of 36 people, including Executive, Department Directors, Teachers, Nurses, Mother Leaders, Maintenance workers and Apprentices, are caring for the needs and programs for 141 children.

Truly, it is one of the outstanding Methodist Institutions in the central west and worthy of consideration when individuals or churches are considering the matter of bequests and yearly contributions.

THE CHICAGO HOME MISSIONARY AND CHURCH EXTENSION SOCIETY

The Chicago Home Missionary and Church Extension Society represents Methodism's response to the needs of a growing and rapidly changing City.

Missionary work in the City of Chicago on the part of our Methodist Church covers a period of nearly 70 years. As early as March 20, 1873, the "Board of City Missions" was fully organized and functioning with a budget of $2000.00 adopted by the Society. The first list of projects includes the Kossuth Street Mission, the Norwegian Mission and the State Street Church.

In December of 1873, it was decided to incorporate and the name chosen was "The Board of Missions and Church Extension of the Methodist Episcopal Church of Chicago and Suburbs." This Board was composed of the Presiding Elder of the Chicago District, The Board of Trustees of the First Methodist Episcopal Church, and the pastors and two members of each Station and Circuit, that contributed to the Board, within twelve miles of the Court House of Chicago. Grant Goodrich was elected to the office of President.

On April 14, 1874, Articles of Incorporation were drawn up and the name was changed to "The Church Extension Society of the Methodist Episcopal Church of Chicago." In 1884, the Society was reorganized and the name changed to "The Chicago District Missionary and Church Extension Society." William Deering was elected to the office of President. According to the By-laws, money was to be raised by securing pledges and the statement was made that "any person subscribing $50.00 or upward annually may become a member of the Association." At this point it is of interest to note that Mr. Arthur Dixon, grandfather of our President, Mr. George

W. Dixon Jr., was among the first subscribers. It was further stated in the By-laws that ministers could become members of the Association by a vote of a majority of the members present at any regular meeting of the Society.

The record of those early days is intensely interesting. For example, under date of January 29, 1885, we find the following notation:—

> "At LaGrange, on the C. B. & Q. Road, about 14 miles from the City, we have organized a Society of over 20 members and a Sunday School of about 50 scholars,"—

the humble beginning of one of our great Churches.

On January 14, 1886, the name of the Society was changed once more. It became, "The Chicago Home Missionary and Church Extension Society." William Deering was elected President and Luke Hitchcock became the first "Corresponding Secretary" or Superintendent of the Society as it is now organized. In the first list of Trustees names of many persons prominent in the history of Chicago and Chicago Methodism are found.

The First Board of Trustees consisted of:

William Deering
James B. Hobbs
Turlington W. Harvey
Charles Busby
Oliver H. Horton
William E. Blackstone
Charles B. Eggleston
James S. Harvey
J. M. Fleming
Samuel A. Kean
Mark B. Clancy
H. S. Towle
J. H. Manny
R. P. Hollet
Charles E. Simmons
Mortimer A. Allen
John W. Calkins
Charles G. Truesdell
Robert W. Vasey
Harlow N. Higinbothom
Hiram J. Thompson
J. E. Wilson
Grant Goodrich
G. F. Swift
William H. Rand
Milton H. Wilson
David R. Dyche
Perley Lowe
Frank P. Crandon
J. L. Whittock
W. S. Verity
Robert Larkins
Charles W. Lasher
E. W. Burke
Charles B. Congdon
Luke Hitchcock
N. W. Harris

As the City of Chicago grew the work of The Chicago Home Missionary and Church Extension Society kept pace. New Churches were needed in many sections of the City. The "Missionary Society" organized Sunday Schools, purchased lots, appropriated money, provided legal counsel, assisted in raising money for church debts, and helped in many other ways. An incomplete record of such assistance lists more than 300 Churches. Indeed one cannot find more than three or four Churches in Chicago or its immediate suburbs which have failed to receive financial assistance from the Chicago Home

Missionary and Church Extension Society. In addition to the regular work of the "Society" it was instrumental in organizing the Goodwill Industries of Chicago, and it did the work of a pioneer in caring for Protestant boys and girls at the Juvenile Court and in the Juvenile Detention Home.

During the years of the Society's service in Chicago more than $1,500,000.00 has flowed through its Treasury, helpfully touching the lives of thousands and thousands of people.

In its more than half a century of life The Chicago Home Missionary and Church Extension Society has had five Presidents:—

William Deering	1886-1906
James B. Hobbs	1906-1914
George W. Dixon	1914-1934
William W. Dixon	1934-1940
George D. Dixon Jr.,	Elected in 1941

and has had five superintendents:

Luke Hitchcock	1886-1890
A. D. Traveller	1890-1906
James Rowe	1906-1914
John Thompson	1914-1935
Aubrey S. Moore	1935-to the present time

In 1892 we find among the list of Churches receiving assistance, the following: —

Auburn Park, Berwyn, First Bohemian, Cuyler Avenue, Christ Church, Elsdon, Gross Park, Halsted Street, Hermosa, Hegewisch, Irving Park, Maywood, Park Manor, Edison Park, Woodlawn Park, South Chicago, and many others.

In fact the record of this Society is the record of the birth, growth and development of Chicago Methodism, for this Society's hand was outstretched to practically every new Church that came into being during the past fifty-five years.

The Chicago Home Missionary and Church Extension Society was never more vitally interested in the building of the Kingdom of God than at the present moment. It has sought to serve and seeks no higher privilege today than that of continued service.

JENNINGS SEMINARY, BOARDING HIGH SCHOOL FOR GIRLS, AURORA, ILLINOIS

The founding of Clark Seminary, a school for both boys and girls—a daring adventure in those early days—was the inspiration of John Clark. In 1856 the corner stone of Clark Seminary was laid, the most famous and eloquent Methodist Bishop of the time officiating, Bishop Simpson. In 1859 this coeducational school was opened with Dr. G. W. Quereau as president and Miss Jemima Washburn as preceptress. Clark Seminary gave her first bishop, Bishop Charles Fowler, to the Methodist Church during these first years.

The debt of the original building fund was heavy. Reverend Caleb Foster was tireless in his efforts and in 1869 Mrs. Eliza Jennings gave generously, cleared the debt, and saved the school which since that date has been known as Jennings Seminary.

The first graduating class numbered one, Miss Hannah Winslow. One graduate of the Class of 1885, E. J. Taylor, still remembers Jennings Seminary each year with two scholarship awards known as the "Taylor Awards." Bishop William Shepard graduated with the Class of 1883.

The Rock River Conference experienced a most dramatic and historic session in 1898. At the close of this meeting the following information was received in Aurora: The Rock River Conference voted to convey the property of Jennings Seminary to the deaconesses to maintain a school for young ladies. On January 3, 1899 another dedication was held with Miss Charlotte Codding as the first principal of this girls' school. On the school's 50th anniversary the first year book, the Stylus, appeared and has been published each year since then. The Stylus of the Class of 1940 was dedicated to the ideals and achievements of Miss Cora Simpson, Class of 1903, who went to China in 1907 as a missionary nurse.

As a high school for girls, graduates from the college preparatory course are admitted to colleges and universities which admit without examination. One of the new traditions of the school is the Cora Simpson fund accumulated at Christmas time. This is a voluntary contribution of the girls, sent to Miss Simpson to use as she sees fit. The Christmas Nativity Pageant, the Order of the Ivy Leaf, an honor, student elected group, a well planned guidance program throughout the four high school years and into the world, a form of student gov-

ernment combined with the administrative office, a beautiful ceremony of the charge of the outgoing senior class to the new seniors—all these have been added to the richness of the traditions which have gone before.

Jennings Seminary is under the direct administration of the Board of Trustees, leading pastors and laymen in the Rock River Conference. Faculty, staff members and students live in the building. Fine fellowship and kindly supervision over all the activities of the school life promote forces for building strength of character, the paramount objective in training youth.

WESLEY FOUNDATION-ST. PAUL METHODIST CHURCH

Ashland Boulevard at Harrison St., Chicago, Illinois.

By **RAYMOND H. LAURY**

Wesley Foundation-St. Paul Methodist Church in the Illinois Medical Center neighborhood in Chicago is one of the younger institutions of the Rock River Conference. It serves the section of Chicago once served by the Centenary, the Western Ave., the Marshfield Ave. and four other older Methodist Churches. It has been only twenty years that the Wesley Foundation has been associated with the St. Paul Methodist Church. The present church building was erected after a merger in 1902. It had to be rebuilt after it was gutted with fire in 1906. The St. Paul Methodist Church itself is scarcely sixty years of age.

The Chicago Church Federation estimates that the population of the section of the Near West side of Chicago which comprises the parish of the St. Paul Methodist Church is 140,000 people. At the turn of the century, the northern European strains were preponderant in the neighborhood. For a period that followed, the Jewish peoples were dominant, then the Italians came in. The newer residents of this section come mostly from rural America. Studies reveal that thirty-seven percent of the new residents leave within the first year. But it also shows that another similar percentage stay for twenty years. The newer migrations and the newer housing projects give splendid opportunities for a Christian neighborhood ministry. No settlement house or church on the near west side of Chicago was ever better located to render such a ministry than is the St. Paul Methodist Church at the present time.

More than anything else, it is the vision of the possibilities of student and young peoples work in the Illinois Medical

Center of Chicago that has saved the St. Paul Methodist Church. Methodism has been slow to grasp the significance of an evangelical sharing ministry in an underprivileged, polyglot, urban section such as this of Chicago's near west side. But it grasped quickly Bishop James C. Baker's vision of the importance of churches following their students to non-Methodist educational centers. The Wesley Foundations organized to minister to students at these state university centers were the answer. Dr. Roy L. Smith sought funds out of Centenary money as early as 1919 to supplement those of the St. Paul Methodist Church in her work among the university students and nurses training schools. The Wesley Foundation of the St. Paul Methodist Church seems not to have been officially established until the year of 1922 when Dr. S. D. White was pastor.

Tremendous strides have been taken since that time to make this Medical Center one of the foremost in the world. The University of Illinois has steadily expanded through building developments and the affiliations of her graduate schools. The independent and church controlled hospitals and schools of the neighborhood include The Presbyterian Hospital and Rush Medical School, the Loyola Medical and Dental Schools and the University Hospital. The chief property interests of the Medical Center belong to the tax payers of the state and county. These include the County Hospital and the Educational and Research Hospitals of Illinois, and the new Neuro-Psychiatric Institute of Illinois. The fact that the tax payers of Illinois have more than $26,000,000.00 invested within a half mile of the St. Paul Methodist Church is indicative of the permanency of this field of service.

There will always be large numbers of choice young people in such a center. And in such a neighborhood there will always be many who will enjoy the fellowship and spiritual ministries of their Wesley Foundation church home away from home. And they go out from the St. Paul Methodist Church in a continuous stream to places of leadership and responsibility throughout the nation. And further:—direct reports have been received this past year of their valuable services and Christian influences for good from China, from India, from Africa, from Hawaii and the Philippines, and from Canada. This year new streams of influence are flowing out from the St. Paul Church to the Latin American countries to the South.

Just as Methodism has learned the value of following her students as a church, so also must she catch the vision of the importance of her folks who become ill and go to be ministered to in tax supported or non-Methodist institutions. The records show that 85,000 persons were hospitalized within a mile of the St. Paul Methodist Church in 1940. This does not include the more than half million who visited the clinics in the same area. This past year, upon nomination of the Institutions Commission of the Chicago Church Federation, the St. Paul Pastor undertook the job of being Protestant Emergency Chaplain and contact person with the state hospitals of the neighborhood. Dr. Russell Dicks has also requested that he act in a similar capacity for the Presbyterian Hospital for the next several months. Recently, Miss Florence Southworth has been secured to assist in the hospital and neighborhood ministries in cooperation with our student work program. The Wesley Foundation-St. Paul Methodist Church is strategically located to render a three-fold ministry on the near west side of Chicago. Our field is undeniable. We have proven opportunities of service to render in the neighborhood, among the students and with the sick. We are recovering from the financial slump of the past decade. With the loyal cooperation of Methodist men and women of vision the decade ahead should be the best ever.

GOODWILL INDUSTRIES

Purpose

The Goodwill Industries is Methodism's ministry to handicapped people, a practical application of Christianity, involving not the giving of charity or just the preaching of the gospel. Its purpose is to provide the people whom it serves with everything that is necessary to make a more abundant life possible. This involves opportunities for self-support, the living of a normal social life, and an awareness and appreciation of the beauty in the world about us, of the good in the lives of the people with whom we live and work and of the presence of God within the soul.

Industrial Program

The basic feature of the Goodwill Industries, in carrying out its objective, is its industrial program, which endeavors to develop a job for each handicapped person in accordance with his handicapped ability. The process of collecting donations of discarded clothing, furniture, paper, and other articles, reconditioning this material, and then selling it in the poorer communities, makes possible a large variety of jobs and the employment of a large variety of handicapped people.

A National Movement

The first Goodwill Industries was organized by Rev. Edgar J. Helms in 1905 in connection with his church in the South End of Boston. The Home Mission Board of the Methodist Episcopal Church became interested in the program as developed by Rev. Helms, and with the help of the Centenary Movement funds fostered similar programs in many cities throughout the United States. At present there are approximately one hundred autonomous Goodwill Industries working together through a Bureau of Goodwill Industries of the Methodist Church and through the National Association of Goodwill Industries.

Local Organization and Superintendents

In Chicago, the Goodwill Industries was organized in 1920 as a department of the City Missionary and Church Extension Society of the Methodist Episcopal Church. For several years previous to the year 1916, four Methodist churches had carried on activities involving the collection and sale of discarded material, all but one on a rummage sale basis. The exception was the Grace Church Industries, in connection with Grace Methodist Episcopal Church, under the direction of Rev. Elmer Williams. In 1916, Dr. John Thompson, as Superintendent of the City Missionary Society, brought about an agreement whereby the churches operating these salvage activities discontinued them, and a new organization, known as The Methodist Mutual Aid Union, was established. The purpose of this organization was to enable poor people to purchase needed clothing and other necessary articles at a very low price. Rev. William S. Fleming superintended this work till 1920, when, under the leadership of Dr. John Thompson, the names of this organization was changed to Goodwill Industries and the program changed to that of providing unfortunate people with an opportunity to earn their living through collecting, reconditioning, and selling contributed discarded material. Rev. Raymond Powers was appointed the first Superintendent of the new organization, and October 15, 1920 is recorded as the official beginning of the Goodwill Industries of Chicago. Upon the resignation of Rev. Powers, Rev. Walter C. Loague became Superintendent on April 1, 1921, and he has held this position since then.

Buildings

The Methodist Mutual Aid Union had been located in the Centenary Methodist Episcopal Church building at 1020 W. Monroe Street, and the Goodwill Industries continued to use this building for its office and workshops till November 1, 1927. From that date till May 1, 1930, the work was housed in a rented factory building at 215-19 S. Western Avenue. Because of the widening of Western Avenue, and the resulting decrease in the size of the building, it became necessary for the Goodwill Industries to move back to the Centenary Church building. In June of 1932, the free use of the old Medical School Building of the University of Illinois, at 1841 W. Congress, was secured, and for five and a half years, the Goodwill Industries was housed in this large and impressive building. Plans for a park in front of the Cook County Hospital involved the raising of this building, and it became necessary for the organization to seek a new home. On November 1, 1937, a large factory building at 2425 S. Wallace Street was rented, and since then the offices and the workshops for handicapped people have been located there.

A Methodist Institution

After its organization in 1920, the Goodwill Industries continued to function as a department of the City Missionary Society till the year 1926, when it was incorporated as a separate organization with a board of twenty-seven directors. It has continued to be an affiliated institution of the Methodist Church with a majority of its directors elected from that Church and with other members selected from several denominations. It is the desire of the organization to serve as a medium whereby people of all faiths might serve handicapped people of all faiths. Since no program for handicapped men and women can be effective if it does not emphasize spiritual values and the possibilities of joy in spite of handicaps, it is important that one denomination definitely stand behind the institution, to the end that there always shall be an assured interest in the spiritual welfare of handicapped people.

Past Service Rendered

The purpose of the Goodwill Industries as expressed by the National Association is, to take care of all types of handicapped people. The Chicago organization, because of the size of the city, has deemed it wise to confine its service to physically and mentally handicapped men and women. However, during the depression years, the scope of service was broadened so as to provide work relief for all types of people for whom the various relief agencies were seeking employment as a means of preserving morale and at the same time securing some return to the public from the results of labor performed by those receiving relief.

The Goodwill Industries, to provide this larger work relief program, set up various shops for the reconditioning of material collected for free distribution by the Woman's Division of Governor Emmerson's Relief Commission. It established various kinds of service shops for the making of garments for relief agencies. One hundred and twenty-five acres of land were put under cultivation to raise vegetables for relief people, the work being done through the Goodwill Industries on a work relief basis. Four woodyards were established where deaf men, particularly deaf mutes, were employed sawing and splitting cross ties and trees, the resulting wood being distributed to relief families. The greatest project of this nature was the one which the Goodwill Industries developed in connection with the Red Cross material. A large textile shop was set up with more than 250 power machines working two shifts of eight hours each a day, turning out garments for relief agencies.

The peak of this work relief program, as carried on by the Goodwill Industries, was reached in March of 1933 when during that month 2,600 different people were given employment and the payroll amounted to $92,000.00 for that month. During this month more than one half of all the money paid out for work relief in Cook County was paid through the Goodwill Industries.

Because of the unwieldy size of the organization resulting from this great increase in the program, the Relief Commission asked the Goodwill Industries to again confine its activities to physically and mentally handicapped people, which the organization was very glad to do. This still left over 600 people to be cared for at that time. A very excellent service program was developed for the rehabilitation of people through this institution.

(Continued on Page 305.)

THE CHICAGO PREACHERS' MEETING

Early in the history of Chicago Methodism the Preachers organized themselves into a "Preachers' Meeting" which met every Monday in the old First Church. They stood there as the champions of religious orthodoxy. Methodism has never favored a debunked Christian religion. It has always accepted the supernatural elements in the Christian faith, and in the early years of Chicago Methodist history the Preachers' Meeting stood as the guardian of its beliefs in the supernatural.

There were giants in the faith in those days and they had a Christian experience which supported what they believed. They were in deadly earnest in preaching the Faith and regarded themselves as the successors of the Johns and Pauls and Peters of New Testament times. They met on the Monday mornings and papers were read on every vital subject, but pre-eminently on the doctrines of the Church. Through those early years of Chicago's history they contended earnestly for the faith once delivered to the Saints.

Then they stood for the highest moral ideals. They fought the liquor traffic, with all its attendant evils, with indefatigable zeal through the decades. Many times they sent committees to the Mayor and City Council and even to the Governor and the Legislature at Springfield seeking an improvement of moral and social conditions and more strict regulation of the liquor traffic and suppression of vice.

Their Christian fellowship in those days was very sweet to themselves. They talked over their Sunday services and Christian theology and were aflame with zeal for the building up of the Church. It must also be recognized that their vision was world wide. They were interested in every realm of life and in all the lands the wide world round. A flame of holy zeal burned on the altars of their hearts for Christian missions in every land.

These meetings are still being continued. They may be toned down somewhat, but there are the same convictions and there is the same passionate zeal for the welfare of the City and world-wide Christianity. They watch with unsleeping eyes over the social and moral and religious life of Chicago. They believe the Church is to be both the salt and light of the City. They are heirs of a goodly heritage and strive very earnestly to be worthy of the heroes of the yesterdays. The influence of this Preachers' Meeting in building up the life of the ministers and broadening their outlook and keeping warmest sympathy burning on the altar of their hearts necessarily means the enrichment of the life of all the Methodist churches in the Chicago area—John Thompson.

Historical

The earliest written record of the Methodist Episcopal Preachers' Meeting of Chicago now known to exist bears date of October 18, 1869. The meeting was probably organized as early as 1854, chiefly through the efforts of the Rev. J. V. Watson and the Rev. Jos. H. Leonard. For many years Brother Leonard acted as secretary. The Presiding Elder of the Chicago District was by election and common consent the president. After the division of the Chicago District into two and then three districts, this custom naturally changed and in 1891 the president was chosen from the general body. We transcribe from the written records and previous lists the presidents and secretaries to date.

PRESIDENTS, YEAR	SECRETARIES, YEAR
W. C. Dandy 1869-72	J. H. Bayliss 1869
	C. G. Trusdell 1870
	T. P. Marsh 1871-78
A. J. Jutkins 1873-76	
W. C. Willing 1877-78	
E. M. Boring 1879	George Chase 1879-81
W. C. Willing 1880	
Luke Hitchcock 1881-84	
	J. W. Richards 1882-85
C. G. Trusdell 1885-90	
	W. H. Holms 1886
	E. C. Arnold 1887-90
F. M. Bristol 1891	J. O. Foster
C. E. Mandeville 1892	J. A. Matlack 1891
N. H. Axtell 1893	J. T. Ladd 1893
P. H. Swift 1894	R. W. Bland 1894
M. M. Parkhurst 1895	M. W. Satterfield 1895
W. H. Holmes 1896	W. E. Tilroe 1896
A. W. Patten 1897	T. R. Greene 1897
William Fawcett 1898	R. B. Kester 1898
J. P. Brushingham 1899	O. F. Mattison 1899
H. F. Fick 1900	A. E. Saunders 1900
W. E. Tilroe 1901	W. H. Carwardine 1901
M. E. Cady 1902	W. B. Norton 1902
E. B. Crawford 1903	C. H. Zimmerman 1903
John D. Leek 1904	F. S. Rockwell 1904
W. O. Shepard 1905	Clyde L. Hay 1905
Ray C. Harker 1906	A. A. Mohney 1906-08
J. A. Mulfinger 1907	
W. J. Libberton 1908	
G. K. Flack 1909	C. A. Briggs, Jr 1909-10
John Thompson 1910	
James M. Phelps 1911	William C. Godden 1911-16
Charles B. Mitchell 1912	
Joseph L. Walker 1913	
Jesse S. Dancey 1914	
Amary S. Haskins 1915	
Thomas K. Gale 1916	
J. S. Ladd Thomas 1917	Clyde D. King 1917-18
F. F. Farmiloe 1918	
William C. Godden 1919	J. J. Williams 1919
Charles K. Carpenter 1920	Arthur W. Mohns 1920-22
William R. Wedderspoon 1921	
Truman R. Greene 1922	
Frank W. Barnum 1923	Bertram G. Swaney 1923-25

C. Claud Travis 1924	
Fred D. Stone 1925	
Almer M. Pennewell 1926	Clyde D. King 1926
Horace G. Smith 1927	Warren N. Clark 1927
King D. Beach 1928	Charles H. Draper 1928-30
Harlow V. Holt 1929	
Warren N. Clark 1930	
Morgan Williams 1931	Milton D. Bayly 1931-34
R. L. Semans 1932	
B. G. Swaney 1933	
A. Turley Stephenson 1934	
Steuart D. White 1935	Charles H. Putnam 1935-39
Milton D. Bayly 1936	
John M. Schneider 1937	
Clarence H. Diercks 1938	
Paul W. Grimes 1939	
J. J. Hitchens 1940	Harold K. Taylor 1940-

THE METHODIST FEDERATION FOR SOCIAL SERVICE

Rock River Branch

In the opening years of the new century a small group of men in the Rock River Conference who had been together in Northwestern University organized informally for the purpose of promoting in the conference a modern understanding of the Bible, a liberal theology and the social interpretation and application of the Gospel.

With this group as a nucleus in 1907 a small national group of preachers with a few laymen formed the national organization of The Methodist Federation for Social Service; Harry F. Ward of our conference became Editorial Secretary on a volunteer basis. It was this group that got the Social Creed adopted at the General Conference of 1908 at Baltimore; and shortly thereafter in expanded form under the leadership of Frank Mason North it was adopted by the newly formed Federal Council of Churches, and later by the leading Protestant denominations, the Y. W. C. A. and Y. M. C. A.

This declaration of principles became the expression of the social faith of thirty-one Protestant denominations comprising some seventeen million members. It was the first crystallization in concrete demands of the common conviction of the Protestant churches concerning their duty in the field of social and industrial relations.

It was then that the informal group in Rock River Conference became active in forming and carrying on the Conference Federation unit. In 1912, Bishop Francis J. McConnell assumed the presidency; Harry F. Ward, leaving his Rock River pastorate, became secretary of the national organization. In these early days the secretaryship was a venture of faith and he taught part-time at Boston (1913-18).

D. D. Vaughan was the leading spirit in organizing the Rock River Branch and built it up to where it gave as much as $600 one year, a very important part of the small Federation budget. This was the first group in any conference, and the first to get conference pronouncements adopted and published, which was just as vital to the extension of the work as its financial support.

The Federation has played an important part in the development of the social point of view in the various departments of the church. It has also worked effectively through social service commissions in the conferences. There are now sixteen conference Federation units. Sixty-two annual conferences have Federation members. The total mailing list of the Social Questions Bulletin numbers 3,250. From time to time the General Conference has recognized and commended the work of the Federation.

The Rock River group has held an annual social service dinner at conference time. Election of officers is usually held at a mid-year meeting in the Spring. The local group has cooperated with interdenominational and interfaith groups such as the United Christian Council For Democracy and the Religion and Labor Foundation. In 1937, when W. B. Waltmire was chairman it published the findings in its investigation of the Fansteel Sitdown Strike, and participated in the public Protest of the Memorial Day Massacre. In 1939 a documented brochure was published on the Freedom of the Pulpit.

During the last three years Armand Guerrero has been chairman of the conference group. F. J. Schnell is the new chairman. Other officers are: Warren N. Clark, vice-chairman; Armand Guerrero, secretary; Esther Bjornberg, treasurer; Advisory committee: Ernest F. Tittle, Harris F. Rall, Irl Whitchurch.

THE ROCK RIVER CONFERENCE POST-GRADUATE CLUB

In the year 1899, four young preachers, Harry F. Ward, Frank Sherman, J. Hastie Odgers and Louis F. W. Lesemann felt the need of the fellowship of kindred spirits and even more, the need of a better understanding regarding some burning questions. They agreed to start a small club which was simply to be known as "The Group". They chose a few additional members and kept the whole project as quiet as possible for a number of years.

The plan was to have a luncheon meeting once a month in some quiet place and have one of the members present a carefully prepared paper on some vital problem, which was followed by frank discussion. The understanding was that there was to be absolute freedom in the expression of opinion and that all that was said in these meetings was to be strictly confidential. The aim was to confine membership to young ministers who were vitally interested in the intellectual as well as the spiritual side of their work.

The group held a retreat twice a year at some place outside of the city; Lake Bluff, Batavia, Evanston or elsewhere. These meetings were for the purpose of prayer, fellowship and extensive discussion of vital topics. The Group grew gradually until it numbered forty.

In time outsiders began to voice criticism and suggested that if the club were thrown open to all members of the conference, it would eliminate misunderstanding, be of greater service and give an opportunity to a larger group to enjoy the fellowship and intellectual stimulus of such associations. The Group therefore reluctantly decided to dissolve and the members agreed to promote a Post-Graduate Club. Louis F. W. Lesemann, as chairman of the Board of Examiners, was the first president of this club. His successor, Dr. J. Hastie Odgers, was the second.

Naturally the character of the organization was changed somewhat, but the Post-Graduate Club proved a real benefit to those who joined and stimulated fellowship, wide reading and sustained study. In its early days all the programs were furnished by the members of the Club itself, but later experts and resource men were called in to lead discussions. The Club cooperated with the Commission on the Conference Course of Study and influenced to some extent the development of postgraduate courses by the Commission.

ROCK RIVER COUNCIL OF METHODIST YOUTH

The Rock River Council of Methodist Youth is now in its third year. The movement was initiated and sponsored by the Conference Board of Education, but the planning and development and actual organization were in the hands of the young people themselves. The youth movement in the Rock River

Conference has been a gradual growth resulting in a very real sense in a council of young people, by young people, for young people.

The gathering of Methodist young people in Evanston in the early fall of 1934, out of which came the National Council of Methodist Youth, made the whole Church youth-conscious in a new way. Inquiry and debate concerning the Evanston gathering was brought to the floor of the Rock River Annual Conference at Sycamore that year, and the Conference went on record as desiring a place for the young people on its official program at the next session. As a direct result of this action, the Conference Board of Education at its meeting in the Chicago Temple, on November 16, 1934, with Bishop Ernest Lynn Waldorf present, enlarged its membership and created a new commission which was charged with responsibility for the young peoples work of the Conference.

The first act of the leadership of the new Commission was to bring into the group as many young people as possible who were leaders in the various district organizations in order that the young people themselves might mould and direct the movement from the very beginning. This was the start of the new youth movement in the Conference. The organization as the Rock River Council of Methodist Youth did not take place, however, until October 8, 1938, when the Annual Conference convened in the Chicago Temple. The first Youth Assembly under the new plan was held in Elgin in 1935. There was a symposium on "Christian Youth in the Modern World" at the afternoon session and a mass meeting at night. A few less than 100 were seated at the banquet tables in the First Methodist Church. Each year since then, there have been Youth Assemblies at the seat of the Annual Conference on Saturday afternoon and evening of Conference week.

The genius of the Council and its strength are in the form of its organization. It is a delegated body with each church represented by young people who are members of the Church and who are under 25 years of age at the time of their election. Each church is entitled to three delegates elected by the young people to represent all the youth organizations of the Church. The district and conference officers of all Methodist young people's organizations of the Conference are also members of the Council, and the members of the Executive Committee of the Council.

The Council has an Executive Committee which functions during the year. It is the chief working group. The Committee is composed of three representatives from each district elected in district caucus; of a National Councilman and alternate elected by the Executive Committee; of eight advisory members, six of whom are chosen by the Conference Commission on Education; and of additional persons up to the number of five chosen by the Executive Committee.

The members of the present Executive Committee are: Robert Poorman, Chairman, Robert Hayden, Leona Barrett, Herman Will, Jr., Edith Poorman, Ken Farver, Sargent Wright, Vera Morse, Robert Sturnfield, Violet Floyd, George Golden, Irvin Woods, Gerry Houston, Burt Holmes, and Kenneth Gibbs, Pres. of the Chi. Fed. of E. L.

The Advisory Members are: Rev. Olin Clarke Jones, Chairman of Commission on Young Peoples Work, A. C. Crawford, Rev. John Tennant, Miss Maude Martin, Rev. Wesley Israel, Mrs. Albert E. Blomberg, and Rev. R. W. Miller, Counselor of Christian Education.

Harold Knudsen is National Councilman, and Barbara Daniels, alternate. Former Councilmen have been Charlotte Krug and Truman Kirkpatrick.

Former Chairmen of the Executive Committee have been Donald Lowman, previous to organization of Council, and Robert D. Hayden for first two years of Council.

Herman Will, Jr., has been President of the National Council of Methodist Youth, and is now one of the youth members of the Board of Education of the Methodist Church.

THE CHICAGO METHODIST SOCIAL UNION 1879-1940

Sixty and one years ago or thirty-nine years after the birth of the Rock River Conference at Mount Morris, Illinois, The Chicago Methodist Social Union was brought into being at the Clark Street Methodist Episcopal Church, the exact date being the first day of December, 1879. The authority for this statement is the first page of the first Book of Minutes of the Union, which book, together with Book Number Two, is now in the safe-keeping of Garrett Biblical Institute. Sad to say, the Union did not survive its early years. Why—we do not know, but from the same first page of the Book of Minutes we learn that the Union was reorganized on the 22nd day of January, 1884 at the Preachers' Meeting Room, 57 W. Washington Street.

At the time of this reorganization in 1884 and until 1888 the secretary was a Dr. T. P. Marsh. Here was a man who believed in the Union, who loved it, and who put himself—heart and soul—into its service. It is he who gives us the only information available as to the period between 1879 and 1884. This man of foresight opens the first Book of Minutes with a note in which he records how the former records were lost and adds that, after an exhaustive examination of all available sources of information, he prepared a Manual containing an Historical Sketch and the Constitution, which Manual was issued at a banquet held at the Sherman House on March 31, 1885. He also tells us that a copy of the Manual is attached to the Minute Book and remarks,

> "It cost me great labor, but if it shall quicken interest in the Union I shall feel abundantly repaid. In it the history is brought down to this present writing."

Alas, the Manual which Dr. Marsh labored to prepare has not come down to us. At the top of the first page of the first Book of Minutes there is a paper clip, blackened with age. We may surmise that it held to that page of copy of the Manual which Dr. Marsh said he attached to the Minute Book, but we do not know. We can only regret that that which Dr. Marsh prepared with such great labor is not ours at this day.

But before we pass on, let us see what happened in the four years during which Dr. Marsh was secretary. Early in 1884, with the enthusiasm of youth, the Constitution was amended to require that banquets be held in each of the four months of March, June, September and December of each year. This schedule was followed, together with a special banquet at Lake Bluff in July or August, 1885, so that there were in all, twenty-one banquets held in that period. In addition, there were sixteen business meetings of the members of the Union and twenty-two meetings of the Executive Committee. A grand total of fifty-nine events in four years.

The first banquet after reorganization was held in April, 1884, but there is no record of the program thereat. The second banquet was in honor of Bishops Ninde and Fowler. The theme of a banquet of 1887 was, "The Social Life of Methodism." The Minutes note that "President Horton made the people give practical illustrations of the topic between the speeches." What this means one may gather from another entry which reads, "Several times between speeches President Horton had the company move from their tables and engage in social conversation." At the March 1890 banquet the topic was, "A free lance in current reforms". Three speakers addressed themselves to this general subject, one being Miss Frances E. Willard, who had been elected to membership in the Union in 1887. Need we guess as to the particular reform on which Miss Willard expressed herself.

An important occasion is now approaching. Professor Charles Macauley Stuart presents a plan for its proper observance under the auspices of the Union and a special committee is appointed to develop the plan. Then on the nineteenth day of March 1891 there is held at the Auditorium in the presence of 5,000 or more persons, the Centennial Commemoration of Mr. Wesley's death. The sum of $1,887.50 was realised from the sale of boxes and reserved seats and after the payment of all expenses the Union had a balance of $808.74. "Wesley Days" were also observed in 1895-6-8, 1901 and 1903, but not all of them were held at the Auditorium.

Time marches on, and in February 1893 there is held at the Auditorium a banquet which sounds like a forerunner of recent meetings. The Union at that time entertained not only the Bishops but also the General Book Committee, the Official Editors, the Epworth League Cabinet and the Publishing Agents. This was the only banquet held that year which was the year of The World's Fair. Late in December a special committee was appointed to explain to the dues-paying members why they did not get their money back in the form of banquets. The record does not enlighten us as to the explanation which the Committee gave. The program at a banquet in December 1897 seems entirely to have been on the lighter side. Under the general topic, "Who's to Blame?" appear the following five sub-topics: "The Babies, The Ladies, The Lords of Creation, The Charge to the Jury", and lastly, "The Verdict."

The banquets of recent years have not been the only occasions of large attendance. The Rock River Conference met in Chicago in 1897 and again in 1898. On the occasion of this second visit, the Union gave a Reception and Dinner to the Conference. Eight hundred were served at the Auditorium Hotel, one hundred at an adjacent hotel, five hundred and fifty obtained their supper where they could. When all were assembled for the program, fourteen hundred and fifty were gathered together. No sooner was this record behind it than the Union set out to prepare for the only session of the General Conference of the Methodist Episcopal Church ever held in Chicago, and on the evening of May 2nd, 1900 it welcomed the General Conference at a Reception held at the Auditorium. At one banquet in 1903 the Governors of Illinois, Nebraska, Indiana and Michigan were honored; at another 1903 banquet it is recorded that "Rev. Dr. William Quayle of Kansas City, Mo. gave a matchless address on 'The Larger Matters of the Church' ". We do not doubt but that the high adjective "matchless" was fully deserved. Several Federal Judges attended this banquet.

During the late Eighties, through the Gay Ninties and into the New Century the Union held many meetings at different churches. In some instances the program at these meetings consisted only of music and recitations. Also, during this period the Union held many meetings of its members to discuss questions of church polity. Thus in September 1891 it considered the question "Shall the Chicago District be Divided." The proposed division was condemned and it may interest the District Superintendents of this day and of future generations to know that this condemnation was based on the argument that it would be seriously against the greatest success to the Church and City Mission work to have more than one Presiding Elder superintending church affairs in the city. In March 1892 the Union urged equal Clerical and Lay Representation in the General Conference. "Shall Downtown Churches be Abandoned" was considered in 1895. A frequent topic was the time limit in a pastorate. Naturally this was first discussed from the angle, "Shall it be abandoned," and then from the angle, "Shall it be restored." At times, some of these meetings were held monthly.

Our bishops have contributed greatly to the programs of the Union. Subsequent to 1893 the Board of Bishops was entertained in 1906, in 1924, and again in 1935. There is an interesting parallel in the topics of the first and last of these three banquets. The theme of 1906 was "The Methodism of Today and Tomorrow" while the theme of 1935 was "Pioneering through the Sesquicentennial and into the Unknown Day." The visit of the Board of Bishops in 1924 coincided with the dedication of the Chicago Temple.

In 1904 the Union said farewell to Bishop Merrill, the man of sanctified intellect and welcomed Bishop McDowell, the man of Christian Grace. In 1912 it said a loving au revoir to Bishop McDowell and hailed Bishop Nicholson, the man of endless labours. Twelve years later the Union bade adieu to Bishop Nicholson and took to its heart Bishop Hughes, the man of golden eloquence. Finally in 1932 it said Godspeed to Bishop Hughes as he went to Washington and gave its greeting to the Bishop who is still with us, Bishop Waldorf, the man of irresistible energy. In 1930 there was a Bishops Homecoming Program with Bishops McDowell, Nicholson, and Hughes as guests of honor. "The World Is My Parish" was the theme of a banquet in 1932 with Bishop Hughes of Chicago, Bishop Pascoe of Mexico and the late Bishop Chitambar of India as speakers. It was at this banquet that the Union said Godspeed to Bishop Hughes.

At times the Social Union has joined hands with its sister organizations in other denominations and inter-denominational banquets were held annually from 1906 to 1914 and possibly later. Among the individual guests of recent years have been W. L. Stidger, Lynn Harold Hough, Henry Hitt Crane, Ralph W. Sockman, Merton S. Rice, Richard C. Raines, Benjamin Gregory, exchange editor from Great Britain, and

Georgia Harkness. The last named spoke at the fourth summer banquets held at Desplaines Camp Ground, these summer banquets having been initiated in 1935.

As one would expect, Methodist organizations have had their evenings with the Union. In 1904 there was a Methodist Activities night, in 1905 a Conference Claimants night, in 1923 the Book Committee was honored, while the World Service Commission was the invited guest in 1925. A parallel to this last event was the honoring of the Boards of Home and Foreign Missions in 1937. Here is a third parallel. In 1904 the Union entertained the presidents of a number of Methodist Universities and Colleges. In 1938 it honored the Board of Education and again had as its guests the presidents of a number of Methodist institutions of learning.

The organizations which I have mentioned were of course of the Methodist Episcopal Church. In 1925 the Reverend Matt S. Hughes spoke on "The Unification of American Methodism." Immediately after Unification became a reality in 1939 the Union, in December of that year, welcomed the new Council of Bishops of The Methodist Church. The attendance (1,396) was the largest on record except for the 1898 banquet already mentioned. We have a fourth parallel in the banquet of December 6th, 1940. Fourteen years ago or in 1926 the Union celebrated the 75th Anniversary of the North Western Christian Advocate. In the banquet just mentioned, which was the second banquet after Unification, the Union awaited the birth of the new national Christian Advocate and had its guest and orator, Dr. Roy L. Smith who is the Editor-in-Chief of this new Methodist weekly.

So far the intellectual fare of the Union Banquets has been the topic of this statement, but the gastronomic fare cannot be entirely overlooked, so here is a menu of the Gay Nineties: "Blue Points, Consomme, Trout, Tenderloin of Beef with Mushrooms, Peas and Potatoes, Roast Quail on toast, Salad, Ice cream, Cakes and Coffee—all for the price of $1.50.

The Union is truly a union in its Board of Directors. There is no other unofficial body which represents so many Methodist interests and organizations. The financial condition of the Union has usually been one of stringency or near stringency. However, at times it has had a surplus, and Wesley Hospital, City Missionary Society, Old People's Home, Deaconess Home, Lake Bluff Orphange and Marcy Home have been its beneficiaries.

The Union at one time almost became a stag organization. In 1893, a committee appointed to revise the Constitution put forward the name, "Chicago Methodist Club" and proposed that membership be limited to "adult male members and ministers of the Methodist Churches of Chicago." Fortunately these proposals were not approved and the original name has carried through to this day.

The Union never has been and is not now the lengthened shadow of any one man. Rather, it is the lengthened shadow of many men, men who have been mighty in their belief in God and in their service to the Church. We regret that we cannot tell the story of these men, but we can only name those who have held the presidential office. Such names follow:

1879	Rev. W. C. Willing
1880–1	Mr. Wm. Deering
1882–3–4	Mr. O. Lunt
1885–6–7	Mr. J. B. Hobbs.
1888–9	Judge O. H. Horton
1890	Mr. A. G. Lane
1891	Mr. F. P. Crandon
1892	Mr. G. W. Chamberlin
1893–4	Mr. Henry Wade Rogers
1895	Mr. C. E. Piper
1896	Mr. G. W. Barnett
1897	Rev. J. P. Brushingham
1898–9	Mr. W. E. Quine
1900	Mr. John Farson.
1901	Mr. George W. Dixon
1902	Judge E. W. Burke
1903	Mr. A. A. Gilbert
1904	Mr. E. J. James
1905	Mr. H. C. Staver
1906	Mr. D. D. Thompson
1907	Mr. J. M. Kittleman
1908	Mr. J. B. Gascoigne
1909	Mr. H. P. Magill
1910	Mr. A. R. Clark
1911	Mr. A. W. Harris
1912	Mr. S. B. Jones
1913	Mr. H. S. Henschen
1914	Mr. E. H. Forkel
1915	Mr. L. T. M. Slocum
1916-20	See note at end.
1921-2	Mr. C. S. Watson
1922-3	Mr. L. E. Larson
1923-4	Mr. G. P. Ellis
1924-5	Mr. R. Clarence Brown
1925-6-7	Mr. R. G. Kimbell
1927-8-9	Mr. Burt Wheeler
1929–30	Mr. C. O. Loucks
1930–1	Mr. Thomas J. Dixon
1931–2	Mr. L. S. Ingeman
1932–3	Mr. F. J. Thielbar
1933–4	Mr. C. J. Medler
1934–5	Mr. Thomas H. West
1935–6	Mr. A. C. Crawford
1936-7	Mr. H. L. Davis
1937–8	Mr. R. F. Clancy
1938–9	Mr. W. H. Dangel
1939-40	Mr. G. F. Falley
1940-1	Mr. H. A. Young

Even as the Union continues, this statement must come to an end, but how to end it is the question? History is made in time and time I would compare to two cones standing point to point on a common axis. One cone represents the historic past coming to a focus at the present, the other represents the present expanding into the future. This statement has brought the historic past to a focus upon the present. Obviously the way to end this statement is to project the present into the expanding future. The past has been the story of the Social Union of The Methodist Episcopal Church, the future belongs to the Social Union of The Methodist Church. In the case of the Union, the common axis to its historic past and its expanding future is its object which, as stated in its Constitution, is

> "to promote the spiritual, civic and social interests of Methodism in the Chicago Area, to arouse enthusiasm, to secure concert of action, and to encourage a wider and more intimate acquaintance among Methodists.'"

If this historical statement has served its purpose it has shown that the Union has been true to this objective in the historic past. What of the future? Dr. Mackay, President of Princeton Theological Seminary recently said, "Ultimately the universe is a place where souls are made and where fellowship is to be established." Under God, The Methodist Church and this Social Union together will ever serve the expanding future to this end. This will be the manner in which the Social Union will continue through the ages to be true to its historic objective. Some future historian will have a high privilege in writing that story. As for your present historian, like Dr. Marsh, he hopes that his effort "will quicken interest in the Union." If so, like Dr. Marsh, he will also "feel abundantly repaid."

THOMAS H. WEST, Historian.

NOTE:—No minutes are available for the year 1907 to 1920 inclusive. Partial information as to presidents and banquets during this period have been obtained from programs preserved by Mr. E. H. Forkel. The years 1908-11 are, however, lost years as to banquets and the years 1916-21 lost years both as to banquets and presidents. It was also from a list of early presidents preserved by Mr. Forkel that I was able to obtain the names of the two presidents prior to 1884. I wish to thank all those, too numerous to mention by name, who helped by responding so readily to my requests for information.—T. H. W.

ONE HUNDRED YEARS OF WOMEN'S WORK IN ROCK RIVER CONFERENCE

Prepared by Mrs. Hoskins, Mrs. Dangel and Mrs. McFarland

As we turn back the pages of history and read the records of the men and women pioneers of Rock River Conference, we find these pages have been wet with the tears of sorrow and death, stained with the blood of patriots, yet lighted with the unfailing light of Christian faith and loyalty. In all the procession of years, our men and women have dreamed dreams, seen visions and then set about to realize these by giving themselves and inspiring others, building for the future and their best for their own generation and for those to come.

What was the courage of the pioneer women who rode in ox-carts, swam streams, aided in building log cabins and helped their neighbors! What was the devotion of the wives and mothers of circuit riders, of travelling missionaries and pioneer preachers! When meetings were held in log cabins, when settlers were taking up claims, when all was wilderness, the women were building too. Their names are written as class members and leaders, and even like Barbara Heck, these women oft times led the way for others less courageous.

In the progress of time there have been many women whose service has helped to sustain the local church. Humble tasks faithfully performed made possible the church in the pioneer community. Our women were possessed too, with the ever increasing desire to uplift humanity everywhere, in our own land and nation and even to the uttermost parts of the earth. Immortal honors have come to some of the women of the Rock River Conference whose lives were spent for the betterment of humanity and the incoming of the Kingdom of God. Great names are recorded in the fields of education, of temperance, of social service, of the Home and Foreign Missionary Societies and of institutional service. Many might be named but space permits only those like Eliza Garrett, Isabella Thoburn, Lucy Ryder Meyers and Frances E. Willard. Whether we go back to the classes or churches founded at Galena, Plainfield, Dixon and those in Chicago or to each established in Rock River Conference, we know that the women have worked and prayed for the church as an aid for the pastor, caring for the physical, the social, the educational and spiritual needs of the church.

For many years the women of each church were working independently, each group as a separate unit. They were brought together first, perhaps for missionary purposes in national, conference and smaller organizations. Much later, the women who constituted the Aid or Guild of the churches also followed the trend for organized effort and there began the Methodist Women's Association of Rock River Conference in 1922. The Association gained in strength and numbers and was the mother of several similar associations in other conferences. The work done by the Association is recognized by its leadership in the united Woman's Society of Christian Service in the department of Christian Social Relations and Local Church Activities.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF ROCK RIVER CONFERENCE

At a time when colleges were first opening their doors to females and graduates were coming forth prepared for Christian work somewhere, God's hand pointed to new fields on the other side of the sea. This new call demanded an organization on the home base for its support and a new society came into being. Only three months after that famous rainy day in

Boston when the Woman's Foreign Missionary Society was begun, the first society of the Mid-West was formed in Third Street, now Centennial Church, Rockford and June 20, 1869 marked the beginning of foreign missionary work among the women of Rock River Conference.

Women had indeed taken an unheard of step. Bishops were disturbed, missionary secretaries were perplexed and the brethren advised them to raise the money but leave the administration of the work to the Board at home and the missions in the field. It was not the aim of the women to form another "auxiliary society" and they had learned through the tragic days of the Civil War that they could take their place alongside the men in administration. "To avoid collusions at home" the women were to take no collections or subscriptions in any promiscuous assembly but to raise their funds in such ways as would not interfere with the Parent Society. One good Bishop objected to the new society on the grounds that "it generally took three-fourths of the funds to pay the expenses of a ladies' organization." This idea has been refuted over and over again in the history of the W. F. M. S.

The work of Mrs. Jennie Fowler Willing, an organizer of this new work, stands out as she traveled throughout this entire section, bringing women together and arousing their enthusiasm for missionary work in other lands.

Early records give the names of many churches of this Conference where auxiliaries were formed and have been active through the seventy years. Many subscriptions for the Heathen Woman's Friend, (later the Woman's Missionary Friend) came from the newly formed auxiliaries in Rockford District. Interest thus estabilshed, increased until at the end of ten years there were ninety auxiliaries and eighteen hundred and eighty-two members of the W. F. M. S. within the bounds of the Conference.

The names of Miss Frances E. Willard and her mother, Mrs. Mary Willard, should be recorded among those interested in the early days. Space does not allow the listing of names, but wives of Governors, of Generals, of Congressmen and many others whose interest in institutions in and around Chicago is memorialized, were likewise prominent in the foreign missionary work.

The Wesleyan Service Guild, an organization for business and professional women, had its beginnings in this conference under the leadership of Miss Marion Lela Norris and was formally accepted by the general society in 1922.

The first offering of two cents a week and a prayer went on to Thank Offerings, Mite Boxes, Christmas Offerings until the peak of giving was reached in 1927-28 when $103,197.50

came into the treasury. During the last year of the existing society the offering for Rock River Conference was $52,040, with a combined membership of 12,000.

And so through the years, Rock River Conference women have been loyal supporters of the W. F. M. S., giving unstintingly of their time, their talents, and their possessions that His name might be glorified around the world.

THE WOMAN'S HOME MISSIONARY SOCIETY ROCK RIVER CONFERENCE 1882-1940

The Woman's Home Missionary Society of Rock River Conference was organized in April, 1882. A committee from the Ministerial Conference which had been appointed to study the work of the Woman's Home Missionary Society brought in a favorable report and the Conference endorsed and adopted the Society.

The first officers were: president, Mrs. Luke Hitchcock; corresponding secretary, Mrs. Elizabeth Marcy; recording secretary, Mrs. Jessie Brown.

In 1900 the Rock River Conference Woman's Home Missionary Society became a part of the National Society.

The first Conference work was begun in 1883 for the Bohemian people at 300 Maxwell Street. This was carried on in co-operation with the City Missionary and Church Extension Society but later this work was taken over entirely by the women. The work grew so rapidly that by 1889 it was necessary to seek larger quarters and the building at Newberry and Maxwell streets was built and dedicated in 1896. This was named the Elizabeth E. Marcy Home.

In 1922 this work was transferred to the National Society. In 1930, Marcy Center moved from the ghetto to 1539 South Springfield Avenue and on November 30, 1930, the beautiful new building costing $250,000 was dedicated. This was one of the Jubilee projects. Miss Anna Heistad has been the beloved Superintendent of Marcy for many years. Work is still carried on in the old building under the name of Newberry Avenue Center.

In 1912 a Home for Working Girls was opened in the Hobbs House on the near North side and later another home for girls was opened on the South side, named the Queen Esther Home. It was sponsored by the Conference Queen Esther Circle under the leadership of Mrs. W. H. Dangel. In 1920 these two homes were combined and in 1925 the present home at 537 Melrose Street was purchased. For twenty-three years

Mrs. N. J. Ludington has been the efficient Chairman of this work.

In 1922, through the efforts of Mrs. M. Hubbell and a group of Conference women, Friendship Home at 3015 Prairie Avenue was purchased. Here many Negro girls found a real home and protection from evil influences.

On March 1st, 1916, Peek Orphanage at Polo was opened. Mr. and Mrs. Peek gave their fine farm of 154 acres to the Society and a splendid new building was dedicated April 26th, 1930.

Throughout its fifty-eight years, the W. H. M. S. has aided twenty churches of Rock River Conference by paying for a worker and furnishing money. In addition to this, the Conference has had a share in all the work of the National Society. Boxes and barrels of supplies have gone to the needy all over the United States. At the present time the Society has work in Halsted Street, Lincoln Street, Bohemian First Churches in Chicago and Winnebago Street Church at Rockford.

Did space permit, many of the faithful women who have served during these years should be recognized.

June 12th, 1940 the last meeting of the Woman's Home Missionary Society was held in First Church, Elgin. It was a time of inspiration and uplift. The women of Rock River Conference are going forward united to face the future with its responsibilities, with a song on their lips and a prayer in their hearts, with strong faith and courage 'to expect great things of God and attempt great things for God."

THE LAYMEN'S ASSOCIATION OF THE ROCK RIVER CONFERENCE of the METHODIST EPISCOPAL CHURCH

As a background for the history of the Laymen's Association of the Rock River Conference it may be of interest to trace briefly the development of lay representation in the councils of the Methodist Episcopal Church and the share that Rock River laymen have had in that development.

Prior to 1872 the government and control of the Methodist Episcopal Church, apart from the direction of purely local matters, appears to have been vested wholly in the ministry. After a rather stormy session of the General Conference of 1868, meeting in Chicago, a report was adopted providing that "if approved by the people "two lay delegates from each Annual Conference should sit in the General Conference of 1872 and thereafter, and should have an equal place with the Ministerial

Delegates in the deliberations of that Conference. The report provided for the method of ascertaining the will of the members of the Church in this matter and for the manner of selecting the Lay Delegates in case the membership should vote favorably. For this selection, a Lay Electoral Conference was authorized which should meet at the time and place of the several Annual Conferences next proceding the meeting of the General Conference, to be composed of one delegate from each pastoral charge, and which should proceed to elect the two Lay Delegates to represent the Annual Conference.

The General Conferences of 1860 and 1864 had likewise voted in favor of the principle of lay representation whenever the people should desire it but took no further action.

Accordingly, the membership of the Church, having voted favorably on the proposal for lay representation, and the ministers in the Annual Conferences having voted similarly by 4915 votes for and 1597 against, the membership of the Church was represented in the General Conference of 1872, held in Brooklyn, New York, by two Lay Delegates from each Annual Conference, in addition to the Ministerial Delegates who were elected on a proportional basis, one delegate for every thirty ministers in the Annual Conference. The lay delegates in that General Conference representing the Rock River Conference were Mr. Grant Goodrich of Chicago and Mr. B. F. Sheets of Oregon, Illinois. Mr. William Deering, later of the Rock River Conference, was a Lay Delegate from the Maine Conference.

The principle of lay representation having been thus established and entered upon, the Annual Conference continued to have two lay delegates each in the General Conference until the session of 1900. At each intervening conference the question of lay representation in one form or another was up for consideration. At the conference of 1876 a committee was appointed to consider the whole question of lay representation in the government of the Church, to report four years later, and of that committee Mr. Orrington Lunt, a reserve Lay Delegate from the Rock River Conference, was a member. This committee's report, presented to the General Conference of 1880, provided for lay representation in the Annual Conference, one layman for every six quarterly conferences in each district, such laymen when chosen to be full members of the Annual Conference with a vote on all questions except ministerial character and relations. After full consideration and an extended debate the report was laid on the table by a vote of 184 to 140.

Among the questions affecting laymen which came before the sessions of the General Conference in the interval under consideration was that of the eligibility of women to membership in that conference. As one of the two Lay Delegates to which the Rock River Conference was entitled in the General Conference of 1888, it had elected Miss Frances E. Willard, and on her appearance for admission the issue was forced to the front. After an intense debate a resolution was adopted to the effect that women were not eligible to membership in the General Conference, and it was not till twelve years later that this decision was reversed.

Representation in the General Conference by two delegates from each Annual Conference was at no time satisfactory to the laymen, though recognized as an advance from former conditions, and the question of equal membership between ministers and laymen was given consideration in every General Conference following 1872. The General Conference of 1896 directed that the question should be submitted to the Annual Conferences and if the vote should prove favorable, the Lay Electoral Conferences of 1899 and 1900 might select provisional delegates to the ensuing General Conference in numbers equal to those elected by the ministers. The right of these provisional delegates to sit in the General Conference would then be determined finally by action of that Conference at its session in 1900 which was to meet in Chicago.

To promote favorable action throughout the Church on this question, a campaign was initiated in Chicago which finally met with satisfactory results. On September 20, 1897, a letter was sent to representative laymen of the Rock River Conference which read as follows:

"The recent third defeat, since 1872, by the ministry, of the proposition for equal lay representation in the General Conference, emphasizes the fact that without organization of the laymen of the Church the same result will follow every such proposition indefinitely. One of the best and wisest means of advancing our interests is undoubtedly the formation of Conference associations to meet annually for discussing this and other live topics connected with our beloved Church. It has seemed to the undersigned that an association such as is proposed will not only provide for the laymen a medium through which they can be heard on all Church questions, but it will also be the means of extending their acquaintance and their interest in each other. If you agree with us, kindly fill out, date, and sign the attached slip and return it in the enclosed envelope."

Signed, Wm. Deering, A. G. Lane, J. B. Hobbs, L. L. Bond, A. F. Nightingale, John R. Lindgren, M. E. Cole, N. W. Harris, M. H. Wilson, Henry Wade Rogers, George H. Sargent, F. D. Raymond, J. F. Cleveland, D. D. Thompson, O. H. Horton, D.

Bonbright, H. H. C. Miller, H. R. Wilson, W. A. Dyche, John Farson, Frank P. Crandon.

The names attached to this letter will be recognized as carrying the weight of Chicago Methodism of that day and the response was so general that a call was issued to every pastoral charge in the conference, asking laymen to meet at the First Methodist Episcopal Church, Chicago, on Friday, October 8, 1897, to consider the questions mentioned in the letter and such other matters as might be related. The attendance at this meeting was large and came from all parts of the Conference.

Mr. William Deering presided and urged the laymen present to adopt a definite program; first, to promote equal lay representation in the General Conference; second, to start a movement for lay representation in the Annual Conference; third, to encourage laymen to make themselves familiar with general church affairs and thus become more intelligently active in Church work at home and abroad.

Bishop Stephen Merrill was present by invitation and made the principal address, expressing himself as in favor of the admission of laymen to the General Conference in equal numbers with the ministers. Brief statements were made also by other persons. After a full discussion the following resolution was adopted:

"In the judgment of the laymen of the Rock River Conference here assembled, Lay Representation in the General Conference of the Methodist Episcopal Church strengthens and develops every department of Church work, stimulates an interest in all church enterprises, and tends to increase the uniformity and harmony on which the success of all Christian effort depends; that such representation in order to produce its best results should be on an equality with the ministerial representation in that body.

"We request the Rock River Conference now in session to propose to the other conferences to so modify the present restrictive rule as to provide for equal lay and clerical representations in the General Conference."

A committee was appointed to carry the action to the Rock River Annual Conference, in session at the time in the Western Avenue Church, Chicago, Bishop Merrill presiding. The members of the committee were Wm. Deering, James B. Hobbs, G. F. Swift, M. E. Cole and O. H. Horton. The Annual Conference, after referring the matter to a committee, unanimously adopted a resolution requesting the Bishops to submit the question of equal representations to the Annual Conferences at their first regular sessions following January 1, 1898, the vote to be taken on an amendment to the Constitution which would provide as follows:

"The Lay Delegates in the General Conference shall consist of one Layman for each Annual Conference except such Conferences as have more than one Ministerial Delegate, which Conferences shall be entitled to as many Lay Delegates as Ministerial Delegates."

This proposed action came to be known as the Rock River Amendment to the Constitution of the Church and as such was voted on by the Annual Conferences. When all had voted the count stood 9270 for the amendment and 1524 against. This result was reported to the General Conference in Chicago, May 1st, 1900, whereupon the General Conference itself unanimously voted to adopt the amendment.

Thus after many years of discussion the General Conference of the Methodist Episcopal Church, the supreme legislative authority in the church, became a body made up of equal numbers of ministers and laymen, on the acceptance of an action originating in a convention of laymen representing the various pastoral charges in the Rock River Conference.

Following the final action by the General Conference approving equal lay and ministerial membership, the provisional delegates elected by the several Lay Electoral Conferences were seated as members of that Conference. The delegates elected by the Rock River Electoral Conference were Wm. Deering and B. F. Sheets, regular delegates and O. H. Horton, G. W. Moss, E. S. Monroe, C. M. Whipple, N. G. VanSant, provisional delegates.

Organization of the Laymen's Association.

The convention of October 8, 1897, proposed further the formation of a Laymen's Association within the bounds of the Annual Conference which should meet at the same time as the Annual Conference for the discussion of questions in which the laymen might be primarily interested. A second convention was held on December 9, 1897, after due notice to persons attending the earlier conference and to all pastoral charges in the Rock River Conference. This second assembly met also in First Church, Chicago, at which time a permanent organization was effected, a constitution adopted, and the following officers elected: President, Judge Oliver H. Horton; Secretary, Mr. C. C. Bartlett; Treasurer, Mr. N. W. Harris.

Under the constitution, membership in the Association was to consist of delegates from the pastoral charges in the Conference, elected as the laymen of the charge might determine. Notwithstanding the ruling of the General Conference in 1888 that the term "layman" included only male members of the church, it was voted, with practical unanimity, there being only three adverse votes, that women would be welcome as members of the Association.

The object of the Laymen's Association was defined to be: "To mutually interest the laymen within the bounds of the Rock River Conference in the governmental and general affairs of the church whereby the church may be stimulated to greater efficiency and usefulness in the hands of God in advancing His cause."

The first annual meeting of the Laymen's Association of the Rock River Conference was held in the first Baptist Church, Chicago, on October 5, 1898, the Annual Conference being then in session in South Park Avenue Church, Bishop Warren presiding. There were three hundred and forty-three laymen present from one hundred and eleven charges. Judge Horton was the presiding officer, Bishop Warren and Dr. Arthur Edwards, Editor of the Northwestern Christian Advocate, addressed the Association.

A report was made by the Secretary, Mr. C. C. Bartlett, on the progress in the Annual Conferences throughout the church, of the Rock River Amendment affecting lay membership in the General Conference. While the vote was not complete there was an indication that the Amendment would be approved by the requisite majority. This meeting of the Association is recorded in the minutes of the Rock River Annual Conference among the Anniversaries of the Conference under the designation "Laymen's Mass Meeting."

This first annual meeting of the Laymen's Association in 1898 was followed by similar meetings, year by year, at the same time and place as the Rock River Annual Conference until 1932 when the Lay Conference was established by action of the General Conference. The Laymen's Association was a voluntary gathering of interested laymen, having no authority or official recognition, but was representative of the lay membership in the sense that under its constitution each pastoral charge in the Conference was asked to name one delegate to attend the annual meetings and a second delegate in case the membership of the charge should exceed one hundred. By vote of those in attendance, however, the privilege of taking part in the discussions of the Association was frequently extended to all persons present.

On the other hand, the Lay Conference was a delegated body, one member from each pastoral charge, with defined functions, among which were the election of Lay Delegates to the General Conference and the approval or disapproval of proposed constitutional amendments, thus replacing the Lay Electoral Conference.

The final session of the Laymen's Association, the 35th, was held in conjunction with the initial Lay Conference at Dixon, Illinois, on October 12, 1932. The presiding officer at this session was Professor F. W. Phillips of DeKalb and the Secretary was Mr. Burke Adams of Chicago. Action was taken at this session to refer to a committee composed of the Bishop of the Area and the officers of the Association and of the Lay Conference the question of continuing the Laymen's Association and its future field of activities. The records fail to show a report from this committee and no subsequent sessions were held.

Officers of the Association

The following persons served as President and Secretary, respectively, of the Laymen's Association at the sessions indicated, having been elected for the most part at the preceding session and having served through the intervening year.

Year	President	Secretary
1898	Oliver H. Horton,	C. C. Bartlett
1899	Oliver H. Horton,	C. C. Bartlett
1900	Oliver H. Horton,	C. C. Bartlett
1901	Oliver H. Horton,	C. C. Bartlett
1902	Oliver H. Horton,	C. C. Bartlett
1903	Oliver H. Horton,	C. C. Bartlett
1904	Oliver H. Horton,	H. B. Williams
1905	Oliver H. Horton,	H. B. Williams
1906	James B. Hobbs,	H. B. Williams
1907	James B. Hobbs,	H. B. Williams
1908	James B. Hobbs,	H. B. Williams
1909	James M. Kittleman, Berwyn	H. B. Williams
1910	Wm. M. Shimmin, Rockford	H. B. Williams
1911	D. W. Potter, Chicago	H. B. Williams
1912	D. W. Potter,	H. B. Williams
1913	John B. Meacham, Joliet	H. B. Williams
1914	Abram W. Harris, Evanston	H. B. Williams
1915	Edward C. Page, DeKalb	H. B. Williams
1916	Edwin S. Monroe, Chicago	H. B. Williams
1917	James E. MacMurray, Chicago	E. H. Forkel
1918	James A. James, Evanston	E. H. Forkel
1919	H. B. Williams, Evanston	J. M. Kittleman
1920	W. T. Jennings, Sterling	J. M. Kittleman
1921	A. H. Andrews, Chicago	J. M. Kittleman
1922	Henry S. Henschen, Chicago	J. M. Kittleman
1923	George H. Stineback, Oak Park	J. M. Kittleman
1924	Roy O. Roberts, Chicago	J. M. Kittleman
1925	Raymond G. Kimbell, Chicago	J. M. Kittleman
1926	J. R. Jackson, Freeport	J. M. Kittleman

1927	Lester E. Lee, Chicago	J. M. Kittleman
1928	H. L. Guyer, Polo	J. M. Kittleman
1929	L. S. Ingemann, Chicago	Charles S. Watson
1930	George P. Ellis, Chicago	Peter M. Black
1931	Jacob Cantlin, Rock Falls	Burke Adams
1932	F. W. Phillips, DeKalb	Burke Adams

As Treasurer of the Association, Mr. N. W. Harris served from the initial meeting in 1897 till the session of 1911; Mr. Hubert A. Clark served for one year, 1911-12; Mr. E. L. Wagner for twelve years, 1912-24; Mr. George P. Ellis, 1924-1929; Mr. Charles O. Loucks, 1929-31; and Mr. Lester E. Lee, 1931-1932.

The activities of the Laymen's Association were not confined to matters affecting laymen only, or of purely local concern, but were extended to include questions of general church policy as well. A few excerpts from the minutes of the Association at various sessions will indicate the breadth of interest.

At the session of 1902, the fifth annual session, recommendations were made to the following effect:

1. That the selection of the Publishing Agents should rest with the Book Committee rather than with the General Conference.
2. That a joint committee of laymen and ministers be appointed to arrange a Congress of Methodists for Illinois to be held in Chicago during the following year.
3. That there should be lay representation in the Annual Conference.
4. That lay representation in the Bishop's Cabinet, so called, would be of great advantage.
5. That with a view to harmonizing the relationship between the Annual Conference and laymen, the General Conference should be petitioned to give official recognition to Lay Associations.
6. That Presiding Elders should be elected by the Annual Conference.
7. That our schools and pulpits should be guarded with conscientious fidelity against all strange and erroneous doctrines.

In 1903, this being a joint session with the Lay Electoral Conference, the Association:

1. Reaffirmed its declaration against the liquor traffic.
2. Requested the General Conference to reduce its size in the interest of economy.
3. Requested a return to the five year limit for pastors.
4. Proposed a semi-annual meeting of the Bishops with the Bishops of the Methodist Episcopal Church, South, and a

free transfer of ministers between the two churches in the interest of church union.

1904.

1. Favored the maintenance of a Central Downtown Church in Chicago, as a general head quarters for Methodism in the city.

2. Recommended that provision be made for the support and comfort of retired Deaconesses.

1905.

Resolved to memorialize the General Conference to separate the oversight of Sunday Schools from other benevolence Boards and to instruct the Annual Conference at its yearly session to observe an Anniversary in the interest of Sunday Schools.

1906.

1. Advised that our pastors should share more genenously in the material prosperity of the country especially when their work indicates marked ability and faithfulness.

2. Resolved that in the opinion of the Laymen's Association all custodians of funds of Conference Societies should be required to give bonds in some surety corporation for the faithful handling of said funds.

1907.

A joint memorial with the ministers was adopted requesting the General Conference to establish a Department of Industrial and Social Relations in the Board of Home Missions. Also to adopt measures to restore the efficiency of Lay Preachers.

1909.

Favored the consolidation of weak churches in the interest of more efficient work and believing that thereby pastors will be better paid.

In 1923, the Association appointed a Commission to examine the financial condition of all church properties in the Rock River Conference. This commission reported the following year recommending the formation of an Executive Office in Chicago in which there should be kept files of the records of all church property and a bureau of financial information. Later it presented an extended report covering the condition of many pieces of church property.

In 1927, the Association voted to petition the General Conference to study the possibility of reducing the number of Church Boards of Benevolence; also to provide a reading course for laymen on the history, polity, and program of the Methodist Episcopal Church.

In 1929, the Association voted favorably on movements looking toward the unification of the several Methodist Churches in the United States and especially on the unification of Evangelical Churches in foreign mission fields. It also proposed the establishment of noon-day religious services in Chicago.

In 1930, the Association adopted resolutions favoring a uniform fiscal year for all Benevolence Boards and the addition of a Committee of the Quarterly Conference on World Peace.

Such a committee was authorized by the General Conference of 1936.

The major activity of the Association in the later years of its existence was the promotion of Lay Representation in the Annual Conference. At each session a report was presented showing the progress throughout the church in the development of sentiment favorable to such a constitutional change. For several years the question was promoted most actively by Mr. E. C. Page of DeKalb and following his death in 1929, it was taken up by Mr. R. Clarence Brown of Evanston, who was largely instrumental in perfecting the legislation in the General Conference of 1932 which gave to laymen a partial voice in Annual Conference affairs.

With the consummation of the Union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church in 1939, Lay membership in the Annual Conference became an accomplished fact. This result added to equal Lay Representation in the General Conference and many other progressive changes following actions by the Rock River Laymen's Association fully justified its organization and its existence for thirty-five years.

This history has been prepared from the General Conference Journal, the Rock River Conference Minutes, and the recorded minutes of the Laymen's Association. This latter volume has been deposited in the Library of Garrett Biblical Institute for safe keeping.—Thomas F. Holgate.

Centennial Churches

FIRST METHODIST CHURCH, GALENA

The Methodist Church in Galena is the oldest church organization in the Rock River Conference. In 1828 the Illinois Conference, out of which the Rock River was carved, appointed John Dew pastor at Galena. When he reached his parish he found Rev. Reeves Carmack on the ground, a local Methodist preacher. For several years Carmack had been marrying the living and burying the dead in his capacity of clergyman, and while there is no direct evidence of the fact it is believed he was an ordained minister.

Certainly the church dates back to 1828 when Dew became its pastor, but probably should be reckoned three years older than that, for Reeves Carmack seems to have been an organizer. He was not an irregular, irresponsible church worker. The local preacher was a definite and regular part of the Methodist ministry, used, especially in those early days, to push organization of the church into frontier places.

John Dew, at the end of his one year's pastorate, reported only six members as belonging to the Galena Church. He was then made President of McKendree College at Lebanon, Illinois, and was succeeded in Galena by Benjamin C. Stephenson. Stephenson stayed only one year in the mining town, and increased the church membership to twelve. Then came John T. Mitchell who stayed two years and built up the membership to seventy-five, a growth of twelve hundred per cent. Seventy-five members meant much in a mining town where men were busy digging in the hills and hollows for material wealth, and not much concerned about spiritual riches. Conditions of life were hard at best. Log houses, most of them with dirt floors open fires with primitive cooking utensils, tallow candles and none too many of them, no glass in the windows, all the hardships of pioneer life, furnished the conditions amidst which the Galena church was founded and began its more than a century of helpful and inspiring influence upon a community which has played well its part in the history of this nation.

The Galena congregation started in a frame structure which one bitter cold night in January, 1838, went up in flames. With difficulty a stone and brick building was put in its place. That was too small in 1856, and the present commodious brick structure was erected.

Among the many well remembered pastors of the Galena church the most outstanding personality was John H. Vincent who served from 1859 to 1861. In the congregation of this man, who became one of the greatest Bishops of Methodism, was U. S. Grant, who sat with his family in a pew now well marked as the one used for twenty years, whenever he was in Galena, by the man who, next to Abraham Lincoln, saved the Union from being torn to pieces by the Civil War. While in Galena John H. Vincent formed his Palestine classes, the forerunners of his great Chautauqua movement, so Galena Methodists claim the Chautauqua movement was born in their church and their town.

PLAINFIELD METHODIST CHURCH

The Plainfield church, the first of Methodist denomination in northern Illinois, was the outgrowth of an Indian mission founded in 1826 by Father Jesse Walker, a missionary to the Indians. In 1829 a Methodist class was formed among the white settlers with the following as members: Jesse Walker and Susannah, his wife, James Walker and his wife, Mr. Fisk and wife, Timothy B. Clark and wife, and Mr. Weed and wife. The first church building was a crude log cabin schoolhouse. Father Walker had charge of the congregation until 1832 when Stephen R. Beggs took charge with Father Walker as presiding elder. Father Beggs was the builder of a rude fort which at one time sheltered 125 settlers from the ravages of the Indians. In 1831 Father Beggs, then a circuit rider, journeyed to Chicago from Plainfield, and preached at the fort and at the the schoolhouse. The result was the formation of a Methodist class that has grown into the great Chicago Temple. About this time, the lumber to make the first house in Chicago was hauled from Plainfield to Chicago by Mr. Flagg.

The second church, built in 1833, was also used by the Congregationalists and during the week as a schoolhouse. The third building erected in 1838 stood nearly in the center of what is now the business section of town.

In 1848 Plainfield became a station, with John C. Shreffler, Daniel Tonner, John Beecher, and Bert O. Cutler as the first appointed trustees of whom there is a record.

In 1866 the present building, a large impressive stone structure with a tower and spire extending 128 feet in the air, was erected through the combined efforts and labors of the men, working as carpenters and laborers, and the loyal pioneer women, who gave many a tea, supper, and entertainment in order to furnish the kitchen, buy the carpet, cushion the seats, and purchase a large pipe organ.

In 1907, in company with Bishop Simpson, Rev. Stoughton of Aurora, who was the first station preacher in Plainfield in 1848, dedicated a beautiful chime of ten bells, presented by James W. Beggs and John D. Shreffler. During the pastorate of Rev. G. F. Courrier (1920), the old organ was replaced by the present one, and the Social Center was built, a large structure devoted to community enterprises, now leased to an outside concern.

Great things have been accomplished for the Lord during these many years by the early Methodist pioneer preachers and those that followed. The membership has grown from the handful in that first class to over 350. New parsonages have replaced the old as they were needed. Beautiful and inspiring services to commemorate anniversaries and to honor faithful workers have been milestones along the way. Our hope is ever to maintain the high ideals built into our beautiful church by these sturdy and God-fearing pioneer founders.

THE FIRST CHURCH IN CHICAGO
THE METHODIST TEMPLE

The first Methodist Church of Chicago was the first Protestant denomination to be organized in this new and rapidly growing town. The institution began with small numbers and primitive equipment when the great city was but a cluster of log huts set in the swamp around a wilderness Fort. The Church kept pace with the growth of the community and met its needs as they arose. Its buildings, in order to be adequate, took on the aspect of the settlement as it grew from village to city and from city to great metropolis. But always the building was secondary; always the community has been conscious of the spiritual force of the Church, from the day it was housed in Father See's log cabin at "The Point" to the present when the spire of the world's tallest cathedral holds the radiant cross high over the dark city.

Growing as the church did with the town and its people, its history is closely bound up with that of the community. Many of the famous buildings, had they the power of speech, could tell thrilling tales of the Church and its people. One of these was Fort Dearborn. It stood near the mouth of the Chicago River on the south bank, at what is now the intersection of Wacker Drive and Michigan Boulevard. The fort has long since disappeared and its site is now occupied by the imposing London Guarantee and Accident Building . On the corner of this building, placed at eye level for all to see, is a bronze plate bearing a likeness of the fort and the legend: "Here stood Fort Dearborn." Beside this plate there might well be placed another, reading: "Here were held the first official Methodist meetings in Chicago." But there would be no picture for at that time Chicago Methodism was like the Son of Man, with no place to lay her head.

Jesse Walker visited Chicago in 1825. There is no record that he preached here on that occasion but it is a safe inference that he did for he went everywhere, preaching the Gospel wherever he found a listening ear. Isaac Scarritt, when he sought to preach to the soldiers of the garrison in the summer of 1829, found scant welcome at the fort. But this situation changed after the arrival of Dr. Elijah Dewey Harmon as surgeon to Ft. Dearborn, for with him came his Methodist wife, Caroline, from Vermont. On a Monday evening, June 15, 1831, we find about thirty people gathered in the home of Dr. and Mrs. Harmon within the walls of the fort. They had come to hear the gospel preached by Stephen R. Beggs, assisted by Jesse Walker. Out of this meeting grew the organization of the First Methodist Church. A second service was held the next morning in Father See's log house and eight of those present asked for membership in this first Chicago "Class"'. Stephen R. Beggs committed these "eight precious souls" to the care of Jesse Walker who was in charge of the Chicago Mission. William See was appointed Class leader. He had, for some time, been a local preacher in the Methodist Church. In 1830 he moved to Chicago from Palmyra Missouri and brought with him his zeal for the Kingdom. He built a log house at "The Point" and preached there every two weeks. It may be said of him that he was a voice in the wilderness because, unschooled and unordained, he prepared the way for organized Methodism. He served as host to Jesse Walker on many occasions when he preached in Chicago before making his home in the town. The log house, which he built largely with his own hands, became the first regular meeting place of the Chicago class.

The gallant band of eight gained five staunch new members during the first few weeks with the arrival in Chicago on August 4th of Mark Noble, his wife, two daughters and a son, who all joined the Class. Father Noble, as he came to be known, had long been a class leader in the Methodist congregation at his former home. The Chicago group were not slow to recognize his superior gifts in this field and soon he was the leader of the Class in more ways than one. In connection with Father Noble's leadership we find the First Methodist Church of Chicago identified with another famous land-mark, namely, the old Kinzie House. It stood on the North bank of the river, just opposite the Fort and has the distinction of being the first private dwelling in Chicago. Into this house moved Mark Noble and his family in August, 1831. Here were held informal meetings of the class and here on December 31, 1831, Father Noble conducted the first Watch Night service in Chicago.

It should be remembered that membership in the Class meant membership in the Church. The class meeting was the nucleus of the Church. As membership grew they multiplied the classes. Wesley's idea was not more than twelve in one class. Thus the class leader became sort of an assistant to the Pastor, visiting the members at least once a month was one of his essential duties. Then he could furnish the Pastor a good deal of private personal information which was a guide to him in his pastoral work. No doubt John Wesley was divinely inspired when he instituted the Class Meeting, and in the Class Meeting we find the secret of Methodism's phenomenal growth and of its spiritual power in its early history.

There were interruptions to the growth of the Class, such as removals, cholera and the Black Hawk war, but the organization held its own. Meetings were conducted in the log house which was now owned and occupied by Jesse Walker. With an increase of business there was a wave of migration which brought many Methodists to Chicago. By the spring of 1834 the congregation had outgrown the See-Walker log house and a frame church was erected at the corner of North Water and Clark streets, north of the river. This location was chosen because more dwellings were springing up in that region. During the very rapid influx of the next few years the center of population shifted again and the Church was placed on scows, towed across the river and established on the site of the present edifice at the corner of Clark and Washington streets.

Great work was done in this building and the congregation grew so extensively that additions were made at various times. Then dire catastrophe threatened the Methodist Society. The wave of speculation which followed the building of the Michigan Canal brought on the panic of 1837. Many of the members were impoverished, some lost their faith and others turned to dishonest pursuits. Into this difficult situation came an eloquent young preacher, Peter R. Borein, who was sent to serve the First Methodist Church in 1837. He gathered the discouraged flock around him and inspired them with new zeal. With the fiery enthusiasm of a Hebrew prophet he battled for the Lord and waged a great war on sin. During the winter of 1838 many people were converted and eighty-two joined the church. It was during the summer of 1838 that the building was enlarged to twice its size. During the winter of 1839 Peter Borein accomplished a great revival which continued from December to April and rocked the entire city. Night after night he preached. Day after day he followed the people to their homes, shops and even into the dens of vice. Every night the church was filled. Religion was the absorbing theme which displaced all other major issues. There were more than three hundred conversions and this number represented one-tenth of the city's population.

Exhausted from such strenuous activity, Peter Borein contracted typhoid fever during the summer. While he lay ill the entire city waited anxiously for reports on his condition which were issued hourly. He died on August 15, 1839. On the day of the funeral all stores were closed and the whole city mourned.

In the fall of 1840 Hooper Crews was sent as pastor to the First Methodist Church, now known as Clark St. He was an able and inspired man who knew how to build upon the work of Borein and perpetuate the fruits of the great revival. From this time on Chicago Methodism showed a decided upward trend.

In 1845, during the pastorate of the individualistic and picturesque Rev. W. M. S. Ryan, the much-remodeled and enlarged frame church was torn down and replaced by a brick building with an auditorium which seated 1000. The Methodists were justly proud of their new home with its spire rising 148 feet from the ground. The congregation continued to grew under the guidance of Philo Judson, John Clark and others, and with this growth came great enthusiasm for the expansion of the work of the Methodist Church in all parts of the City.

In 1857, by act of the legislature of the State of Illinois, the Clark St. congregation was formally named "The First Methodist Episcopal Church of Chicago" and was given permission to erect a building to be used partially for religious and partially for commercial purposes. In 1858 such a building was erected at a cost of $70,000. The trustees and members might have decided to take their ease and let the expenses of the church be paid out of the income from the building, but such was the missionary spirit of the day that just the opposite happened. From the beginning only a part of the income was used for the local Church, and in 1865 the trustees voluntarily amended the charter so that all the net income from the building, except $1,000 and a sum to cover parsonage rent, could be devoted to the building of churches throughout the growing city. This structure stood until October, 1871; it was swept away by the great fire.

Their loss was great, but, undaunted the faithful Methodists caused a new and finer building to rise out of the ashes. A temporary structure was erected at the corner of Clark and Harrison Sts., so that the congregation might have a place to worship while the workmen toiled carefully to erect a worthy edifice at the regular site. The new building was a four-story structure. The first and second floors were devoted to commercial purposes while the two upper stories were used for the various activities of the Church. During the life time of these two income producing structures the First Methodist Church of Chicago poured out into other new societies practically One Million Dollars for the erection of new church buildings. It is quite correct to say that every Church, within the bounds of Chicago built prior to the wrecking of the second income producing building and the erection of the present Chicago Temple, was helped by First Church.

While the Church, as an organization, was doing great things for the Kingdom and the physical as well as moral and spiritual well-being of the City, her laymen, as individuals, were far from idle. Great projects were launched by the sons and daughters of Old Clark St.

One of these was the founding of Northwestern University. A group of Chicago laymen, including Orrington Lunt, Grant Goodrich, H. W. Clark, John Evans, J. K. Botsford and A. J. Brown, conceived the idea of founding a university to serve the great Northwest. A charter for the new institution was obtained in 1851 and on June 15 of that year the following local trustees were elected: A. S. Sherman, Grant Goodrich, J. K. Botsford, John Evans, Orrington Lunt, A. J. Brown. George F. Foster, J. M. Arnold, E. B. Kingsley, James Kettlestrings, Nathan Smith Davis and A. Funk. After due deliberation a site on the lake shore was purchased and the university as well as the City of Evanston began to be.

Dr. Nathan Smith Davis, first a member of Clark St. and later of one or another of the daughter churches, was the guiding spirit in the founding of two other great institutions. He is known throughout the world as the Father of the American Medical Association and in 1864, he, with several other men of great vision, founded the Chicago Medical College, which is now the medical school of Northwestern University. This institution has sent out thousands of young men trained to heal the diseases and prolong the life of mankind. Dr. Davis was also a vigorous crusader for the cause of temperance.

Another great undertaking of this period was the founding of Garrett Biblical Institute located likewise on the lake shore in Evanston. It was organized in 1854. Mrs. Eliza Garrett, whose name the school bears, was a daughter of old Clark St. and one of her pastors, the zealous young Peter Borein, planted in Mrs. Garrett's mind the idea of founding an institution of learning for the training of ministers of the gospel. But the time was not ripe in Borein's day. He was cut off in his prime and Mrs. Garrett sustained great personal losses in the death of her husband and children. All that remained to her in 1848 was the wealth accumulated by her husband. Aided by the advice and encouragement of Grant Goodrich, the family lawyer, two of her pastors, John Clark and Hooper Crews and Dr. Kidder she invested her inheritance in the training of youth for Christian service and Garrett Biblical Institute opened its doors under the presidency of Dr. John Dempster, founder of the Biblical Institute in Middletown, Conn.

These were only a few of the great enterprises launched by Methodist laymen of Chicago. There was Henry Whitehead, the laymen-preacher who, with his own mind and hands planned and partly erected the first frame Church home of old Clark St. After serving several congregations in the conference he opened a book depository in Chicago where clergy and laymen alike could secure religious literature. That was the beginning of our Methodist Book Concern.

It is worthy of record here that while all Protestant denominations had their churches on Washington St. and moved out to the suburbs, old First Church remained and the credit for that is due Arthur Dixon who stood adamant as a rock against selling this old First Church corner. His name stands indelibly identified with the life and work of this old historic church, and his sons have followed in their Father's foot steps.

And what of the First Methodist Church today? The Temple, our fifth church home, needs no description because it is known the wide world round as the world's tallest Cathedral. Today, as in earlier years, she has an inspired Pastor, The Rev. John Thompson and devoted and faithful members. The Temple was Dr. Thompson's vision and dream. He invested a large portion of his life and strenuous years attaining the actualization of this dream, and the majority of the men who worked with him in those days have passed on to the home of the Blest the Palace of God. There are two Services of Worship every Sunday with large congregations. A Sunday School convenes every Sunday following the morning Service, and on Wednesday nights a well attended Mid-week Prayer Service is held. The week day activities of the Church are numerous and well maintained by various organizations. The line of influence from this old Church through the century and more of its existence have gone out to the ends of the earth. She continues to have grave problems and great responsibilities. In the present chaotic world she is more than ever eager and determined to serve the city as she has done for more than a century. At the crowded crossroads of life she stands shedding her light upon millions. Empires may fall and nations be rent asunder but the lighted cross will still shine over the dark city and the chimes from the tower will tell the world that God still reigns.

Miss Nora L. Skibbe, Historian
First Methodist Church, Chicago

THE HISTORY OF THE CRETE METHODIST CHURCH
1836-1940

The first public religious service of which we have record was conducted by a Methodist circuit rider, the Rev. Mr. White in 1836, at the home of Samuel Sloan just south of the county line road in section three, where a few neighbors gathered in a log cabin. Among those present were Mrs. Jerusha Smith, an ardent Methodist, who immediately organized the children of the neighborhood into a Sunday school, meeting at her home. Mrs. Smith was the grandmother of the late A. H. Smith.

The Rev. Mr. White was followed by Rev. Batchelor, whose circuit included, Aurora, Rockford, Joliet and all surrounding territory. His salary was forty-five dollars per year.

In 1836 the noted pioneer-preacher, Rev. Stephen R. Beggs, came to this circuit and organized at Thorn Grove the first class for religious teaching in the east end of Will county. There were fifteen members of this class. In 1841 it was transferred to the village of Crete, where they met in the schoolhouse in winter and often in the open air in warm weather. This continued for ten years, until 1851, when a lot was obtained from Willard Wood and in 1852 a building was erected at a cost of $1500. Much of the work, such as hauling stone, lumber, etc., was done by the farmers, while others helped in the mason and carpenter work. The trustees at this time were Charles Morris, Henry Ayers, John McCoy, Samuel Hood and George C. Gridley. Besides these, among the names of those active in the early life of the church are found the following: John W. Cole, Jacob Bowder, Almon Wilder, John E. Hewes, Lorenzo McCoy, John Pease, Ulysses Myrick, O. Pickens, Dr. Minard, and C. I. Read. Until the church at Chicago Heights, which is an offspring of the Crete Church, was organized, in 1892, this was the only Methodist church in the vicinity and people of that belief came from a radius of many miles to attend service here, driving with ox teams in the early days.

Among the many pastors of the church was the Rev. Samuel Hewes, familiarly known as "Uncle Samuel," who served the church in 1859 and later after retiring from the ministry made Crete his home until called to his Heavenly

Home in 1900. His son-in-law, the Rev. Joseph Caldwell, another pastor, also resided here until his death. The Rev. A. W. Patten, for many years connected with Northwestern University, was pastor here in 1872.

The church has never been rebuilt but from time to time was repaired and redecorated. It was modernized in 1920 and a basement added to it. At that time the Sunday School had 120 members. The church membership was 90. Among the interesting papers in the archives of the church is the original subscription list that made possible the building of the church.

Another historical feature of the church was the organization on Oct. 15, 1848, in Thorn Creek Precinct, of a "Bible-sosiaty." This Society was called the Thorn Creek Precinct Bible Society, "the object of which shall be to promote the circulation of the Scriptures without note or comment." The Crete Agency was an auxiliary to the Will County Bible Society at Joliet.

The church is now included in the Chicago Southern District of the Rock River Conference. Its present membership is 201. The Rev. Earle W. Locke has been pastor for the last two years (1939-1940).

FIRST METHODIST CHURCH OF BELVIDERE, ILLINOIS

Few churches in northern Illinois have a longer service record for Christ than has the First Methodist church of Belvidere.

Before Belvidere was a town, or even a village, this record of Christian service began. Belvidere, back in 1836, was only

then aspiring to the rank of a wilderness settlement. Indians still roamed the northern Illinois prairies when Methodists of this area held their first meeting at Belvidere.

Two years, in fact, before there was any formal church organization of Belvidere Methodists they were holding their worship services in the homes of the several pioneers of the Methodist faith living in the settlement.

At the time of these first home gatherings, in the year of 1836, the little settlement was less than a year old, the first settlers having established themselves here in the middle of the year 1835.

The Sycamore circuit first appeared in the appointment of 1835 with Stephen Arnold in charge. Arnold continued in 1836 and 1837. The appointment is not listed in 1838 but reappears in 1839 with Josiah W. Whipple in charge.

Early in the year 1838, Methodists of the settlement felt the need of having both a regular minister and a church building of some sort. Arrangements to meet these reqirements were made at once, the first being met by the appointment of the Rev. Leander S. Walker to be Belvidere's first Methodist pastor. William Gaddis was assistant on the circuit.

The second requirement was less easily accomplished. It was necessary to bring much of the building materials here overland from Chicago. Naturally it was slow work getting the materials hauled here by teams and difficult and costly as well.

Samuel Longcor, father of John C. Longcor, provided the financial backing for the erection of the structure and despite the hardships and handicaps of those pioneer days the church was erected before the year was out and regular services were begun, thus marking the commencement of a church which, during the more than 100 years which have followed, has attained and held the leadership among Belvidere and Boone county churches.

Pastors here from the Rev. Walker's ministry in 1839 to 1850 were the Revs. N. Jewett, John Brayton, James McKean, R. A. Blanchard, Wesley Latin, George Levisee, W. Wilmot, R. Beatty, and M. Decker, among them names which figure largely in the history of Methodism in its first years in the midwest. Each was a foundation stone in the temple of Wesleyanism constructed out of the faith of our fathers "in God and country."

Expansion of the church's membership in the growing city resulted in a need for a larger church edifice. In 1850 a new brick building was constructed, located at the corner of North State and Perry streets. During its construction the Rev. Decker was pastor, remaining for two years more. He was succeeded by the Rev. Thomas North, who served from 1852 to 1854.

Ministers in charge from then until 1866 were the Rev. L. Anderson, S. Stover, C. S. Reading, S. F. Denning, F. A. Read, F. Atchison, and George J. Bliss.

Because of the growth of the church and the young city, many members felt it would be desirable to have a separate church on the south side of the Kishwaukee river to serve those who lived in that area. Consequently, after much discussion of the matter, 29 families of the original church—on April 29, 1866—took their letters and formed a south side congregation. The original members of the new church, then called the Second M. E. Church of Belvidere, included J. Chamberlain, W. Nicholson, N. Nicholson, William H. Bowley, Asebel Howard, Lavina Howard, Geo. D. Smith, Etta Smith, Belinda B. Hovey, Mrs. M. J. Boyce, Jane Danforth, Eliza Easterbrook, Mariah S. Chamberlain, Harriett E. Chamberlain, Mary Ann Bassett, Sarah A. Banks, P. Barton, Robert Swail, Harriett Curtis, Ophelia Cornell, Eliza Albright, Henry Bennett, Samuel Paster, and some others.

Late in the year of 1866 the south side Methodists completed building their church, which was located at the corner of Main and Church streets. During its construction the congregation was served by two student pastors, the Revs. J. B. Still and T. R. Trowbridge.

Within the space of little more than a year the membership of the south side congregation had grown to 55, considerably more than double its original size.

On completion of the new building, the Rev. Lewis Anderson was engaged as the first south side Methodist pastor, succeeded by the Rev. S. Cates for two years and then by the following mostly for a year each: the Revs. W. H. Wilkerson, R. A. Blanchard, J. A. Odgers, W. T. Shaw, N. H. Axtell, S. W. Harrington, and Grover Clark. There is no record of all the north side pastors during the division period, but it is known that in 1876 the Rev. Axtell served both churches and the same arrangement was continued under the Rev. Harrington. In 1879 when the Rev. Grover C. Clark was appointed for the south side, the Rev. O. E. Burch was named for the north. Both churches were occupied until 1885 when they reunited, under the pastorate of S. H. Swartz, who had followed the Rev. John Reeves, successor to the Rev. Clark on the south side.

In 1880 the church had moved from Main and Church streets to its present site at Whitney street and Logan avenue. The last pastor of the church after the reunion and before the present edifice was constructed was the Rev. O. H. Cessna. It was during the service here of his successor, the Rev. J. C. Bigelow, in the year 1891, that construction was begun on the present church, built of brick in Venetian style. Two years later, in the regime of the Rev. William Craven, the building was finished and was dedicated on February 12, 1893. The Rev. Craven remained until 1896 and was followed in order by the Revs. Samuel Earngey, D. M. Tompkins, E. D. Hull, C. S. Moore, H. G. Warren, William H. Pierce, H. E. Rompel, H. F. Lawler, A. H. Smith, S. H. Wirsching, Harry C. Brown, William H. Evans, James L. Gardiner, and, in October, 1940, by John H. Nightingale.

The Board of Trustees were: A. J. Yaw, W. D. Swain, W. M. Powers, J. C. Longcor, Richard Jarvis, John List, Thomas Cornwell, A. C. Fassett, J. H. Flack and D. B. Pettit.

Cost of the present church was $17,000 and of the organ $2,500. All debts were paid in full at the time the church was dedicated. In 1928 a fine brick parsonage was built at a cost of $12,500.

The church has an active enrollment of about 800 with a Sunday school of almost 400 attending members. First Sunday school superintendent was Frank Sager, father of Garrett F. Sager. Dr. A. W. Swift was the first Epworth league president and Mrs. Thomas A. Willard the first president of the Women's Society of Christian Service.

The church celebrated its centennial with a great series of services starting Sunday, Oct. 23, 1938, and concluding eight days later on Sunday, Oct. 30, 1938, in the pastorate of Dr. James L. Gardiner. Under his leadership the church had been reroofed and redecorated, inside and out, all the work being paid for in cash after a great financial drive had succeeded in raising more than $2,000 for this purpose.

The first Sunday service of the centennial celebration opened with an address by Albert W. Harris, chairman of the board of directors of the Harris Trust & Savings bank of Chicago, followed by Dr. Gardiner's sermon. Dr. R. L. Semans, Rockford district superintendent, spoke at a large Epworth League rally in the evening. The evening sermon was preached by Dr. Frederick F. Shannon, pastor of the Chicago Central church and one of the foremost ministers in Methodism. He is a renowed radio preacher.

Features of special interest were presented the following Wednesday night at prayer meeting. G. F. Sager spoke on the Church history. Dr. Swift spoke on "The Epworth League 50 Years Ago." Mrs. George M. Marshall discussed, "Fifty Years a Sunday School Teacher." Mrs. George Mau sang and S. Herman Wright led in a special song service.

The next night the church dining room was the scene of a banquet, limited to 250 persons. Rev. Harry Brown, former pastor, spoke.

The second and closing Sunday of the centennial—Oct. 30, 1938—saw anniversary programs featuring all departments of the church. Charles S. Watson of Oak Park, one of the leading Methodist laymen of northern Illinois, spoke before the Sunday school. Dr. Herbert Rhodes, pastor of the Austin Methodist church of Chicago, preached the morning sermon.

In the evening the auditorium of the church was packed to hear a brilliant sermon by the Rev. William H. Evans, former pastor, at the time pastor of Ingleside church, Chicago.

The following year—in October, 1939—the church took the lead among Belvidere churches in sponsoring a highly successful religious census of the city.

At about the same time, under the vigorous leadership of the pastor, Dr. James L. Gardiner—who retired from the ministry Oct. 6, 1940, after completing 45 years of service in the Methodist pulpit—saloons and taverns throughout all of Boone county were forced to close their doors on Sunday.

Methodists of Belvidere realize the great need for Christianity in the world of today and are constantly striving toward the goal of spreading the Master's message to all within their reach, while giving themselves to His service in buildng a better church and community.

Committee on Publication: Dr. A. W. Swift, Mrs. G. F. Sager, Donald Tripp, Thomas Willard, C. T. McClenagan, G. F. Sager.

THE MOUNT MORRIS METHODIST CHURCH

The first permanent resident in the vicinity of Mount Morris was a Mr. John Phelps, who took up a claim of land in Ogle County in 1833 and who built a cabin two miles east of Mount Morris in 1834, to which he moved with his family in 1835. The next summer Mr. Samuel Hitt and Captain Nathaniel Swingley came west from Washington County, Maryland on an exploration trip. They came to the Phelps cabin and went on to explore the high prairie land to the west which included the site of Mount Morris, and on it they staked out several claims, returning east in the fall. In the spring of 1837 they organized a party of several families to make a permanent settlement in the new country. During the summer cabins were built for these families. In September Mr. Thomas Hitt, a brother to Samuel, moved west with his family.

He was a local preacher of the Methodist Church, and immediately upon arriving at the "Maryland Colony" he began to hold religious services and he organized a Methodist "Society." Thus the Methodist Church in Mount Morris was organized in the fall of 1837.

Two Methodist circuit riders, members of the Illinois Conference, were already at work in this section of the state, Reverend James McKean, and Reverend Barton Cartwright. These men included the "Maryland Colony" among their preaching points, and assisted Thomas Hitt in the development of the Society. As yet there was not so much as a cabin within the present boundaries of Mount Morris.

In the fall of 1838 Thomas Hitt rode horseback to Jacksonville, Ill., to attend the Illinois Conference session, hoping to persuade the Conference to take over and operate the Pine Creek Grammar School which was in the Colony. The outcome was that the Illinois Conference chose Mount Morris as the location for a Seminary which it planned to establish.

The leaders of the Colony met enthusiastically to plot a town about the site of the Seminary. They named the new town, Mount Morris for Bishop Thomas Morris of the Methodist Church. They named streets for John Wesley, Bishop McKendree and other Methodist leaders. The school was named the Rock River Seminary. The first house built in the town was to accommodate the workmen who were to erect the Seminary building. As recounted elsewhere in this volume the Rock River Conference was organized in Mount Morris on August 26, 1840. Thus the town was predominantly Methodist in its origin and early growth.

The Mount Morris Methodists worshipped in the chapel of the Seminary until 1877 when they built the sanctuary part of the present church building, under the pastorate of Reverend E. W. Adams. In 1923 Reverend John Dickson led the people in the building of large educational and social rooms for the Church. The pastor of the Mount Morris Church who gained the greatest distinction was Reverend John H. Vincent, who became a leader in Sunday school organization and later Bishop of the Church. The Rock River Conference celebrated the Centennial of its organization in Mount Morris on October 4, 1940.

HISTORY OF OREGON METHODIST CHURCH

The Oregon Methodist Church, founded December 13, 1839, is located in Oregon, Ill., a thriving city of 3000 population and the County Seat of Ogle County. The city is widely known as a scenic community, being located on the Rock River, and it is annually visited by hundreds of guests and tourists.

On December 9 and 10, 1939, the church held its centennial celebration on which memorable occasion its long, varied history was recalled in detail, and interesting it was indeed to read and hear of the struggles and sacrifices of the pioneer fathers who made the present church part of our heritage. It is with pleasure and pride that this church presents the following highlights as its contribution to the centennial volume of the Rock River Conference.

The first Methodist Church in Oregon consisted of a class of nine women and two men. For many years there was no regular pastor and the appointments were filled by itinerants. In 1845 the Rock River Conference sent the Rev. James McKean to the Buffalo Grove Circuit of the Galena District. His residence was near Polo, but he roamed from the east beyond Rochelle to the Mississippi River on the west, and from the Kishwaukee River on the north to Prophetstown on the south. Although he preached several times on Sunday and every day of the week, it took him four weeks to make the circuit. Later the same circuit was traveled by Barton H. Cartwright and C. G. Worthington. In these days local preachers were active and Thomas S. Hitt, Alexander Irvine, and Erastus Wadsworth are among those remembered.

In 1852 Oregon was named as a charge in the Rock River Conference but meetings were held in private homes, the schoolhouse, and later in the courthouse. However, in 1857-58 a brick church was erected on a lot at Jefferson and Third streets, and was dedicated in 1858 during the pastorate of Henry L. Martin. This building cost $3000. The next building project was the first parsonage erected in 1868 on south Fourth Street at a cost of $2800. Rev. A. P. Hatch was minister at this time.

When Rev. G. R. Van Horn came as pastor in 1865 he found the church building in a deplorable condition. From his vivid account of his pastorate is quoted a portion of his description: 'I found the old brick church in a dilapidated condition. The front steps were rotten and unsafe. The stone foundation was full of holes giving free ingress to dogs and polecats. The chimney was partly blown down, and the entire building was by no means inviting." Young, energetic, and full of grit, young Van Horn went to work and made what repairs he could, doing much of the work himself. Under his leadership the membership was doubled, and when he left for Minooka in 1867, funds for a new parsonage had been pledged.

The generous gift of Erastus Wadsworth, a local preacher at Lighthouse which greatly helped make the project possible, is still gratefully remembered.

The church carried on for the next few years, and in 1874-'75, under the guidance of Rev. Carr, the present imposing and sturdy church structure was erected, at a cost of $15,000, on a new location at South Fourth street. In 1898 at services held in re-dedication of the church which had been remodeled, Col. B. F. Sheets, who for many years was a leader in the church, spoke touchingly about the heroic sacrifices which had made the edifice possible. "Men, women, and children vied with each other in self-sacrifice and liberality. Many men and women who are here today went without things for their own comfort to help build this church and pay the debt." Mrs. James A. Barden, at present the oldest living member of the church, also has recounted interesting anecdotes relating to the church. Mrs. Barden recalls many of the members of the Official Board and that in the cornerstone was placed a paper with the following names inscribed: Judge F. G. Petrie, Col. B. F. Sheets, Major Albert Woodcock, Capt. A. L. Ettinger, E. P. Piersol, Thomas Rutledge, Erastus Wadsworth, Edward Hinkle, J. J. Clover and James A. Barden.

One other major improvement in the church property was made in 1922-'23. Nearly $7,000 was collected in those years to pay for a pipe organ. The Oregon Church has always been fortunate in having fine organists and choir directors, and the church has had more than a local reputation for its special musical programs and the high musical standards maintained in the church services.

On December 9 and 10, 1939, the church celebrated its 100th anniversary when Rev. George Draper was pastor. The anniversary banquet and special services were attended by large crowds and many former members, friends, and pastors returned for the great event. A special membership drive had been conducted in the preceding months and at the morning anniversary services thirty-three joined the church and eight were baptized. In the afternoon session a resolution was adopted to change the corporation name of the church to Methodist Church of Oregon, thus becoming one of the first groups in the conference to officially adopt the name of the new united church. During the day special tribute was paid to Mrs. Sarah Barden, oldest living member of the church, and Mrs. Daisy Harshman, who had been a member of the Oregon church for fifty years.

In the fall of 1940 Rev. Paul Turk was assigned to the Oregon church to succeed Rev. Draper, who had faithfully served the church for five years. It is hoped that under the leadership of Rev. Turk, one of the youngest ministers in the conference, the church will continue to go forward.

For one century the Oregon Methodist Church has been carrying aloft the banner of Christ. Overcoming great obstacles and enduring hardships, the original congregation of eleven has now grown to one numbering three hundred. One cannot begin to estimate the number of lives that have been influenced by the church during these hundred years, but surely it has been one of the vital factors in making Oregon the fine, friendly, sturdy community it is. Without their church the Methodist citizens of Oregon would not say as they now do, "I would rather live here than in any other town I know."

May the church in the next century of its history always be a refuge and strength, a very present help in the time of trouble. May the sorrows of its people be lighter and their joys richer because they have Christian fellowship one with another. May the church always be a beacon light in the community because in it is preached the gospel of Christ and because its members reflect that light in their lives, others will be drawn into the light.

GENEVA METHODIST CHURCH

Methodism in Geneva dates back to 1837, only four years after the first settler arrived, when the Reverend Hiram G. Warner, a local preacher from New England came to Geneva and held the first religious service in the old Court House. Through his instrumentality in the spring of 1838 there was organized the first Methodist Class, consisting of three persons, Allison Abbott, Julius Alexander, and Marietta Warner. This little class was added to the St. Charles Circuit, which then embraced Aurora, Batavia, Geneva and St. Charles. A church building, 30 x 40 ft. in size was erected in 1850. Within two years the membership of the church had increased to seventy-nine members and nine probationers, and the circuit was reduced to two points, Geneva and St. Charles.

In the early seventies under the leadership of Rev. R. S. Cantine, the present beautiful church building was erected. Adverse circumstances however, soon brought to the church days of darkness and trial, and the building was sold in 1877 by the Sheriff of the County at public auction to satisfy the creditors of the church. Through the effective efforts of Mrs. Jennie H. Caldwell, who was appointed Financial Agent, almost the entire sum necessary to meet the indebtedness of the church and to regain possession of the church building was raised in less than two years. The beautiful stained glass windows of this church are noteworthy tributes to the memory of twelve of its early members.

From time to time material improvements were made on the church property. In 1893 a project to complete the church tower and install a bell was carried out and entirely paid for without any indebtedness. The present parsonage was built in 1906, during the pastorate of Rev. D. F. Bent. A new and improved heating plant was installed in the church during the pastorate of Rev. H. A. Snyder. One stairway, was also removed and two much needed Sunday School rooms were added. During the pastorate of Rev. T. E. Ream a beautiful pipe organ was installed in the church, and was dedicated as a memorial to John Rogers and Mary, his wife, who were prominent pioneer members of the church and the largest contributors to the organ fund. During the pastorate of Rev. M. C. Galloway the church was redecorated inside and out, new pews installed, the grounds improved and beautified, and many other improvements made.

During its history this church has been a power for righteousness in the lives of its members and in the community. Today the church is in excellent condition with an efficient and well attended Church School, an active men's group and a newly organized women's society for Christian service, which takes the place of several former organizations of the women.

As the church enters the second century of its history, the members face the future with a firm confidence that the gospel of Jesus Christ is still the salvation of the world.

HARRY M. COULTRAP
CHARLES H. FEHR.

FIRST METHODIST CHURCH, DUNDEE, ILLINOIS.

The community of Dundee observed its Centennial Celebration in the year 1935. As part of this occasion, the First Methodist church entered a float in the "Centennial Parade" depicting a Circuit Rider, carrying a banner: "Methodism of 1835". This was followed directly by a group of people, in an automobile, waving flags with these words:" Methodism of 1935". This little event, in a beautiful community 40 miles west of Chicago, indicated that Methodism had passed the hundred year mark, and now is over 105 years old.

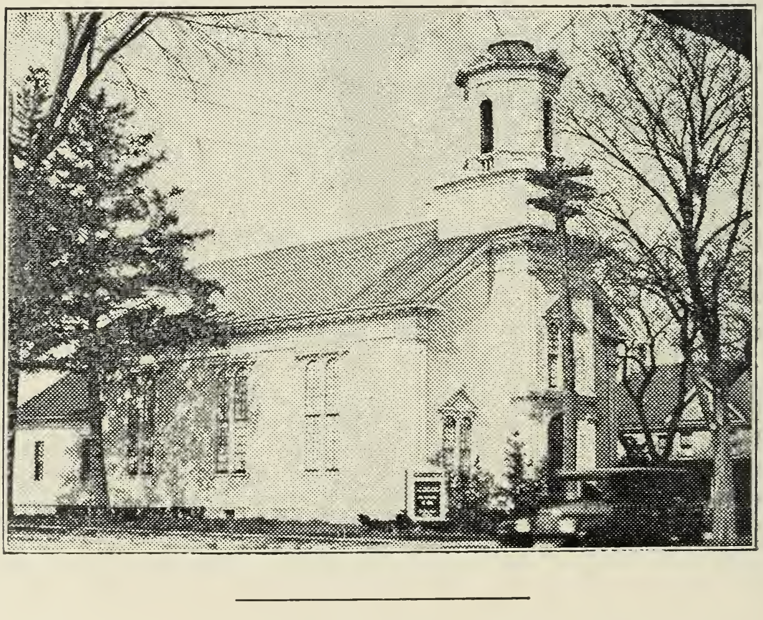
The first organization was effected as a "Methodist Class" of Dundee, part of the Fox River Mission, by the Reverend

William Royal. The local organization was but one of thirty-three, served by the above-mentioned minister and the Reverend Samuel Pillsbury. One service was held in each preaching point each four weeks.

The Dundee class grew and increased in membership and in 1837 the Reverend W. Wilcox was appointed pastor. In the year 1844, Dundee became a church by itself, with the appointment of the Reverend Nathan Jewett, as resident pastor. Services were conducted in private homes at first, and in the Sons of Temperance Hall in East Dundee. In the year 1859, quite a commodious church was built, on the plot of land now occupied by the Lutheran School, in East Dundee, and services were held there until the year 1876.

This marked a turning point in the history of Dundee Methodism, for the old church was sold, and a new building was erected in West Dundee. Services were held in this church, until the year 1922. At which time the American Legion purchased the building, and the Methodists secured the church edifice occupied by the Baptists, and made this their new church home.

During the time of this purchase, a large addition was made to the original building. This consisted of a basement dining room, kitchen, gymnasium, and church parlor. This struc-



ture serves as the place of worship for the present Methodist church.

It has been estimated that approximately 2000 people have united with the church over the period of years. The greatest share of these, on leaving Dundee, have taken their church certificates of transfer with them, and united with churches in cities near by and far away. The present membership includes some 150 people, who are giving their services to the church.

The worth of an institution, however, cannot be judged entirely by the numbers it has on its membership roll, but by the influence it has with the people it touches. In this regard, the Methodist church of Dundee has contributed its share to the welfare of the Methodist church universal.

POLO METHODIST CHURCH

In the early days, before the coming of the railroads, a settlement called Buffalo Grove was located on the old Galena trail about a mile west and slightly south of the present center of our city of Polo. Today, Buffalo Grove is a hamlet of historically intriguing and vestigial aspect, but at that time it was the nucleus of an expansive farm community rendered secure and peaceful through the ending of the Black Hawk War. During the war we find it occasionally referred to as a "fort", but that can only have been because of its more numerous population and its strong sons. The Rock River Normal School was located there and under the principalship of Mr. J. W. Frisbee, an educated young man of talent and a class leader in the Methodist church. In the winter of 1856-57 there came as successor to J. W. Frisbee, who had died the year before, an alert young teacher, John Burroughs, who was to become famous as a writer. Buffalo Grove was thus a center of some importance in that early, but now completely effaced, configuration of pioneer civilization that was bounded on the south and east by the Rock River and on the west by the Mississippi.

The "Buffalo Grove Mission," which embraced this entire area, came into being after the Illinois Conference session of 1834. The Mission began its work at Apple River, but was soon handicapped by the death of the young preacher appointed to it. In 1835, with Rev. James McKean as pastor, an appointment was established at Buffalo Grove, and services were held in the dining room of Kellogg's tavern. On March 13th, 1836, seven persons united to form the Methodist Episcopal church there. A Sunday School was started the same day. The impetus seems to have been the encouraging presence of two new families which had arrived only six days before. Were the romance of these early Christian pioneer families but better known, it would inspire and edify Christians today. An old record book of the "Buffalo Circuit", carefully preserved for many years by Harriet Frisbee More, wife of Rev. Dr. James H. More, and Mary Furry Talbott is one of the cherished possessions of the Polo church. The record begins with Nov. 25, 1843 . At that time the Buffalo class reported 26 members; the roll of the whole circuit totalled 116. On the circuit we find Gap Grove, Buffalo, Union School House, Elkhorn and Sterling. In succeeding years we find Milledgeville, South Elkhorn, Eagle Point, Black Oak Grove, West Elkhorn, North Elkhorn and Brookville. The record encloses a number of clippings and other printed mementoes, in one of which we read that at the time of the organization of the Rock River Conference on the Hitt farm, Bishop Waugh was entertained in the tent of Geo. D. H. Wilcoxon from Buffalo Grove.

In 1844 a parsonage was purchased, and in 1849 a church edifice was begun, the lumber having been brought from Chicago, 110 miles away. With the coming of the Illinois Central R. R. in 1855, a new center for community business activities was established about a mile distant. Many houses were moved to the new settlement, which took the name of Polo. Buffalo Grove was thereafter distinguished as "Old Town." After 1857, afternoon services were held in Polo, and a parsonage was purchased there. In 1860 the first of two Church buildings on the present site was begun and by 1862 was completed. The pastor moved into a parsonage adjoining the new building. In the years 1898 to 1901 the present Church building and parsonage replaced the older buildings. To the sorrow of many the little church in Old Town was sold and razed several years ago.

At intervals the membership of Polo charge was greatly enlarged by remarkable revivals. Through the dissolution of other churches other generous accessions came to the church. The church has had in times past not only a large number of faithful members, but also a number of unusually capable lay leaders. The continuity of Polo charge, with its frequent change of pastors, can hardly be understood on other grounds. Through 105 years more than 50 ministers have served the church. Of these a number went on to positions of prominence. More than a dozen young people have entered definite fields of Christian service. Pastors, missionaries, teachers, deaconesses and social service workers are to be found among them. They were the natural fruit which a sturdy and vital home piety bore. Today more than 230 homes look to Polo charge for spiritual direction, and of these more than 80 are in the country. It is pleasing to know that the descendants of a number of the old families are still active in the Church. The changing character of the population and the community life have also left their mark upon the church, but the fathers are gratefully and thoughtfully remembered. We would indeed "praise excellent men" but only in the trust that He, who inspired and kept them, will today save His people.

"It is indeed a desirable thing to be well descended, but the glory belongs to our ancestors." (Plutarch).

THE OTTAWA STREET METHODIST CHURCH JOLIET, ILLINOIS

Ottawa Street Church dates back to the days of the pioneer and the itinerant Methodist preacher, who, wherever he found a settler's cabin or a little group of people, was glad to establish a preaching place.

After the Black Hawk War, with the opening of immigration, the valley of the Des Plaines became a center of activity. The little village of Juliet, as it was then called, had only a few stray cabins but it was on the highway along which the new settlers were coming from Fort Dearborn (Chicago) to the heart of Central Illinois.

George West, a Methodist Local Preacher, settled here and in the summer of 1833 held regular preaching services, opened a Sunday school and together with the few Methodists hereabouts constituted the first class which was the beginning of the Methodist Church, the first church in this city. Miss Persis Cleveland, our first school teacher, was an earnest christian and a Methodist and in the spring of 1835 was elected First Superintendent of a formally organized Sunday School. That same summer there came from Ohio a young man who had been converted through the instrumentality of an old slave, and who had ridden all the way on horseback. He immediately identified himself with the infant church and for the next half century Otis Hardy became a prominent figure not only in the history of the Church but also of the community.

Another event that same year of large importance to the little group of Christians was the recognition of the church by the Illinois Conference and the assignment of Stephen R. Beggs and Matthew Turner to the newly constituted circuit of Juliet. The people immediately began to plan for the building of a

House of Worship and on the 28th day of February, 1837, Levi Jenks, George West, Albert Sheperd, Aaron Moore, Justice Finch, Jr., Charles Sayre and Otis Hardy were elected "Trustees of the Methodist Episcopal Church of the village of Juliet."

The first Methodist church, which was also the first church building in the city, was built of black walnut, the best available lumber at that time, and was seated with rough boards and had a carpenter's bench for a pulpit. It was begun in 1837 and completed in 1838. The size of the building was thirty-five by forty-six feet, with sixteen foot posts. It cost $2,500.00. It contained but one room and was a plain building. Its location was near the southwest corner of Ottawa and Washington streets.

Our second church was built of brick and at the time was one of the most imposing structures in the city. It was dedicated Thursday, May 12, 1853 during the pastorate of the Reverand M. L. Reed. The dedicatory services were conducted by the Reverend John Clark and the Reverend James E. Wilson of Chicago. The auditorium of the new church was very high and in 1857 a basement was put in. In 1855 it was enlarged by building on to it. A Parsonage was also built on the rear of the lot, facing Clinton street. The cost of the church and parsonage was $10,000.00. It was to this church that John H. Vincent came as pastor in the spring of 1857.

The twenty-ninth of July, A. D., 1859, during the pastorate of the Reverand W. B. Slaughter, the new parsonage and church were burned to the ground. Immediately steps were taken for the erection of a new and commodious stone church on the site of the former structure, the corner stone of which was laid September, 1859. The time of building was ninety-three days. This church was formally dedicated by Bishop Simpson, August 30, 1860. The Reverend John H. Vincent preached the evening sermon. Bishop Simpson remarked that it was the first church he had ever dedicated without raising money. For half a century this church stood in the heart of the city and exerted upon the life of the community a blessed influence for God and righteousness.

This has been the mother church of Methodism in this city. In 1872 a mission was opened on Richards street, a lot purchased, and a chapel erected at a cost of $3,200.00. Otis Hardy fathered this work. Frank M. Bristol, now Bishop, as assistant pastor to Reverend J. M. Caldwell, was its first student pastor. The Richards Street church became a conference appointment in 1875. During the pastorate of J. M. Caldwell and as a result of a remarkable revival, the Irving street mission was opened and a chapel built in 1874 at cost of $2,250.00. Otis Hardy was also the father of this work. Student pastors under the supervision of the Ottawa street church had charge of the work for several years, and in 1886 it became a conference appointment. This church in 1910 was consolidated with the Ottawa Street Church. During the pastorate of O. F. Matteson and through the efforts of L. E. Ross, a trustee of the Ottawa Street Church, a Sunday School was organized and the first part of the present Grace Church was built in 1890, at the corner of Elizabeth and Moran streets. In June, 1891, the church was organized by the formation of a class. The present church was completed and dedicated January 28, 1893, at a cost of $2,000.00.

In the spring of 1891, through the efforts of the Reverend O. F. Mattison, the first Swedish Methodist service was held in the lecture room of the Ottawa Street church and the First Swedish Methodist Episcopal Church was organized. The Reverend Claus Ackerman was the first pastor sent in 1891. This church has a beautiful and commodious home on the corner of Park Avenue and Clay street.

January 12, 1909 the church property on the south east corner of Ottawa and Clinton streets was sold for $32,500.00. Immediately steps were taken for the erection of a new church. It was decided to build on the site of the parsonage, one block north, on the Northeast corner of Ottawa and Cass streets. The old parsonage was sold for $900.00 and moved away.

In December, 1909, the Irving Street people sold their church property for $12,500.00 and consolidated their interests with the mother church in the summer and fall of 1910. The history of this church is an honorable and worthy one and reflects large credit on the heroic band of Christians who so faithfully maintained the work in that portion of the city.

FIRST METHODIST CHURCH
LOCKPORT, ILLINOIS

The First Methodist Church of Lockport was founded in 1838 under the direction of Rev. Wm. S. Crissy, who was appointed to the Joliet Circuit, Chicago District by the Illinois Conference. Joliet Circuit extended from Wilmington on the south to Lockport and Plainfield on the north and first appeared in the Illinois Conference Minutes in 1836 with Stephen R. Beggs as Pastor in Charge.

Lockport was first settled about 1830 by a group of early settlers from New York. Among them was John Heck, a grandson of Barbara Heck, the mother of American Methodism. His grave and monument are near the southeast corner of the Lockport cemetery.

Real impetus was given to the establishment of Methodism in Lockport when a revival was held in 1843 under the direction of the pastor Stephen R. Beggs. A. D. Fields in his "Memorials of Methodism" tells of this revival: "The meeting at first was dry and dull and the wicked were prophesying that Mr. Beggs would fail. By the kindness of the pastor of the Congregational Society, the meetings were held in their church. The members took hold, and after a few evenings the shout of the King was heard in the camp and the work commenced in earnest. For miles up and down the river people came to the meeting and found peace in believing."

Church services were held in private homes until a church was erected in the summer of 1850 at a cost of $725 during the pastorate of Rev. S. F. Denning. This was a frame building and is still used as a private home. The lot was donated by the commissioners of the Illinois and Michigan canal.

This frame building soon proved inadequate, however, and within five years, or in 1855 a new stone church was built at a cost of $6200. It was dedicated on July 4, during the pastorate of Miles L. Reed.

The first parsonage was given to the church by Joel Manning, an outstanding leader of the church and community, who was converted during the revival meetings in 1843 under Rev. Stephen R. Beggs. The parsonage was located on the corner opposite the church.

In 1919, this corner was sold and the home just south of the church was remodeled and has since been used as the parsonage.

In 1924 a two story concrete block addition was made to the rear of the church at a cost of about $5,300 for social use.

In 1938, the church was much improved for our centennial celebration. In 1940 the parsonage was again improved.

During the early history of the Lockport Church we find it associated with other churches. From 1838 until 1850 Lockport was part of the "Joliet Circuit" and was served by such early pioneer leaders as Wm. S. Crissey, Anbury Chenoweth, Stephen R. Beggs and others.

From 1850 until 1852 Lockport was a separate appointment. Then Yankee Settlement, a church four miles to the east. In 1854 Plainfield was added to the Lockport charge and was known as the Plainfield and Lockport Circuit.

In 1855 Lockport again became a separate appointment.

This continued until 1915 when the trustees of the Mt. Sterling Union Church requested to come into the Methodist fellowship. Rev. E. J. Rose was pastor at the time and on Nov. 28, 1915 received ninty-four charter members into the church.

For some years this church, known now as the Fairmont Methodist Church, carried on its work alone, but it is again a part of the Lockport fellowship. Rev. Royal J. Synwolt now serves as pastor of the church.

HISTORY OF FIRST METHODIST CHURCH FREEPORT, ILLINOIS

In 1834 L. A. Sugg was appointed to the Buffalo Grove Mission. He was succeeded by James McKean in 1835, who delivered the first Methodist sermon preached in Stephenson County, Illinois. In 1836-1838, he was appointed by the Illinois Conference as missionary to the territory of northern Illinois between the Rock River and the Mississippi River. Just a year previous to this appointment, in 1836, the old Indian village of the noted Chief Winnesheik became the town of Freeport. Stephenson County came into being in 1837, with Freeport as its county seat, and the contract for the building of the Court House was let Dec. 6, 1837. This Court House was fitted with rough seats made of split logs supported by legs made of sticks driven into augur holes, yet it became "the best preaching place in northern Illinois." Other early meeting places were "the home of W. W. Buck, Mr. Guiteau's store, and 'the little red school house'."

There is no written record of the formation of a "class" in these early years. There is, however, in the custody of the Freeport Public Library, a photographic copy of the first known "Class Book" containing the following statement in the hand writing of Rev. F. D. Buckley: "The first class in Freeport was formed Dec. 13, 1840, but the leader delayed making a class book, in order to obtain a blank book from the preacher in charge, until May 11, 1841, when the class contained 25 members. When first formed it contained but nine members—". The records for 1840 mention the fact that "prayer meetings were held Sunday and Thursday evenings, and $35.75 was the amount of money raised per quarter." The first quarterly conference was held at Freeport in the Court House, May 22, 1841. At the quarterly conference Nov. 27, 1841, it was "resolved that it was expedient to attempt to build a meeting house at Freeport the present conference year" and the following board of trustees was elected: Joseph Carey, F. C. Winslow, Rodney

Montague, F. D. Buckley, Peter Van Sickle, Barton Jones, Levy Robey, Barton Thatcher, and, at the next quarterly conference J. McCool and Julius Smith were added.

The lot on which the First Methodist Church now stands was purchased Oct. 24, 1842 for $50.00, and a 'frail stone foundation for a frame building was laid", but there the building stopped and the foundation lay unused until a revival in 1850 made a permanent meeting house necessary. In 1851, a frame structure, valued at $2000.00, was built mostly from donated labor and materials.

The Church grew rapidly, and by 1863 another church edifice was needed. The building campaign was prefaced by a series of revival meetings. A new building costing $13,000.00, was dedicated in 1865, but not without some grave differences among the membership, for in that year "sixty members withdrew from First Church to form Embury Church. Some of these, it is understood, were devout souls who objected to the presence of an organ in the new First Church.

Two previous parsonages served to house ministers' families; the present structure was built in 1903. Also by that time, a new church edifice was needed, and, the present (1940) church building, modelled after the Studebaker Memorial Church in South Bend, Ind., was erected at a cost of $34,500.00, and, was dedicated May 7, 1905 by Bishop Wm. F. McDowell.

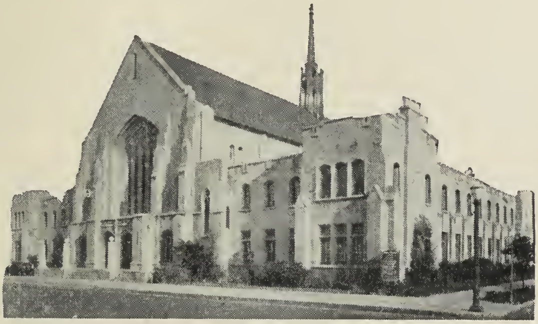
Each of the three church buildings entertained sessions of the Rock River Conference and the church has made a notable contribution both to its community and to the denomination. From its consecrated membership, 8 young men have gone into the Christian ministry, one has gone to the foreign mission field, one has become a church minister of music, and five of its young women have married ministers, three of whom are serving in the Rock River Conference at the present time.

A bronze plaque, mounted in the sanctuary entrance, bears the names of all of the pastors who have served this church.

FIRST METHODIST CHURCH, ELGIN, ILLINOIS

The beginnings of Methodism in Elgin go back to the year 1836, when the Reverend William Royal, of the Fox River Methodist Circuit, established an appointment at Elgin and formed a class of seven members, of which the leader was John Hammers. Early records of the church include frequent mention of the names of Hammers, Hamilton, Russell, and Sherman, all of whom were active leaders.

The first regularly assigned preacher at Elgin was the Reverend Washington Wilcox who came in 1837. The Elgin circuit included 32 preaching places and covered a territory of about 40 miles square.



Three church buildings have marked the progress of the organization of First Church through the years. The first was a small frame, one story building erected in 1839 at a cost of $150.00. The first building measured 24x32 ft., the timber for which was donated by one of the members. Morris Benham did the carpentry work for $3.00 in cash and $147.00 in "Sundries". The congregation grew and the first building was twice enlarged to produce additional facilities. The second church building was erected in 1866 at a cost of $30,000, and occupied the site of the first structure, a location still held as the home of First Church on Milwaukee-Center-Division Streets. Because that building filled the entire lot, and growing congregations and activities indicated the necessity of a still larger structure, the Tefft property adjacent to the church lot was purchased in 1914 at a cost of $14,000. Plans were drawn for a new church building with much larger facilities than those hitherto provided.

Under the ministry of the Reverend J. B. Martin, the new edifice was built in 1924 at a cost of $360,000. This impressive stone structure, containing 101 rooms provides ample facilities for a congregation of over 1400 members and a church school of approximately 1000 members. The building was planned with special reference to facilities for the church school and was in large measure a realization of the dream of David C. Cook Sr., who contributed more than one-third of the entire cost of the building.

In 1892 a chapel was built in the north part of the city on Lincoln Avenue, which through the years has been allied with the work of First Church and where a Sunday School is still maintained.

Since 1938, the Reverend Forrest W. Hoisington has been the pastor. Four men have gone out from First Church into the work of the ministry; the Reverend E. J. Aikin and the Reverend John E. Fluck, both honored members of the Rock River Conference, the Reverend Lyman Bayard, for many years organist of the church was later ordained and is now in California, and the Reverend Vinton Ziegler, now the pastor of the First Methodist Church in Rye, New York.

HISTORY OF FIRST METHODIST CHURCH, OTTAWA, ILLINOIS

Jesse Walker was a self-appointed "missionary to the Indians," and in this capacity, he worked for a number of years alone. Eventually, he was set apart by the church as "Missionary to the Missouri Conference whose attention is particularly directed to the Indians in the bounds of said conference." A letter from Walker to the Missionary Society says: "In the Spring of 1825, with five white families, I proceeded to the mouth of the Fox River and opened a school with 14 Indian children. Finding the station, not on Indian land, I proceeded 13 miles up the Fox River and selected a site."

In the fall of 1828 Walker was appointed to the Peoria Circuit, reaching from Peoria to Chicago. In 1829, the name was changed to Fox River Mission and this included the territory north of Peoria to Chicago. In 1830 he was appointed to the Chicago Mission. In 1830 "Ottawa a small village at the south side of the river" appears as Jesse Walker's Des Plaines Mission. He was succeeded here by S. R. Beggs in 1831, Walker taking the Des Plaines Circuit, reaching from Ottawa to the Wisconsin line. In 1832 the appointment appears as "Ottawa at Sister Pembrokes," S. R. Beggs in charge. In 1833 the Ottawa Mission appeared with William Royal in charge. He continued two years and was succeeded in 1835 by S. F. Whitney. In 1836 Rufus Lummerey was in charge.

In 1833, Samuel R. Beggs consolidated Walker's efforts, and organized the first Methodist Class or Church Society in Ottawa. His circuit was a four-weeks journey and consisted of sixteen charges. John Sinclair was appointed pastor in 1837, and was followed by Wesley Batcheller in 1839.

The first recorded meeting of the "Ottawa Mission' was in the "Mechanics Hall" located at the corner of LaSalle and Madison streets. A drug store occupied the ground floor. In 1847, the Rev. J. C. Stoughton became pastor of the Mission. Under his leadership a frame church was erected in the summer of 1848 at the corner of Jefferson and LaSalle streets at a cost of nearly $6000, the membership consisting almost entirely of residents on farms. N. P. Heath became pastor in August, 1850, and in the earliest class book available, he records the names of 112 members in three classes.

In 1865, the lots which consisted of the front yard to the parsonage were used as the site of the new church built at a cost of $9000. The next year, "First Church" entertained the sessions of the Rock River Conference. Twenty-one years later, extensive remodeling was carried out in the church, and the Rock River Conference accepted its invitation to meet in Ottawa and the sessions of 1889 were held here. The next forward step in connection with the church property came in1911 when the present "sham-rock" veneer was applied

The rapidity of the growth of the society is indicated by the fact that in 1853, a separate society was organized in south Ottawa to be known as the "Second Methodist Episcopal Church." It is now known as the "Epworth Methodist Church." During the pastorate of the Rev. Chas. W. Briggs, the two churches came together under one pastor, this plan prevailing until 1938, when they were again placed under separate pastoral leadership.

"First Church" has been privileged to exercise genuine leadership in the direction of church unity. She introduced, and conducted the first union Communion Service in this community. Likewise she was instrumental in bringing to Ottawa the union "Three-Hour" devotional service on Good Friday. Both these services are now of city-wide observance.

The centennial celebration came in 1933 under the pastorate of the Rev. George Green. Bishop Edward H. Hughes, the Bishop of the Chicago Area, gave the centennial address.

Already "First Church" is moving into its second century with signs of its original vigor in evidence. Under the leadership of Dr. Henry Edward Rompel, the old parsonage beside the church was sold, and the money thus obtained was used to remodel the church in keeping with the trends of modern church architecture. The present parsonage is one of the famous "old residences" of the city, located at 300 E. Lafayette St. It was built by a cabinet maker for his own home, and was later sold to First Church as a home for its pastor.

During the current year, 1940, the many women's organizations of the church have been reorganized and a spirit of unity brought into their program through the Women's Society of Christian Service.

At the centennial session of the Conference held at Freeport there were reported 514 members, with 44 inactives, a Sunday School with 378 enrolled, and an Epworth League of thirty. The property valuation is $45,000 with but $1100 of indebtedness.

The Rev. R. Merrill Powers, newly appointed pastor, comes to us with a wide experience covering nine years in the Dakota Conference and six in the Rock River Conference. In harmony with the plans of the Centennial Commission, he has outlined an expensive program of Evangelism and Christian enterprise for "First Church". As the twilight of evening is the sure promise of tomorrow's dawn, so the end of a glorious century of Christian service is the prophetic assurance of better things to come in His Name.—Mrs. June Bach Roberts, Historian.

FIRST METHODIST CHURCH, SAVANNA, ILLINOIS

The Pioneers: The first white settlers came to Savanna in 1828. Among them were George and Vance L. Davidson, Aaron Pierce and William Blundell and their families. The Ashby family came perhaps a little later. They were known as ardent and devout Methodist families. In 1835 Rev. James McKean was appointed to the Buffalo Grove Circuit, which included all the territory between Galena and Rock Island, the Mississippi and Rock rivers. Savanna was a part of this circuit.

The history of the Methodist Church in Savanna begins in 1836, when the first Methodist preacher came up along the Mississippi river on horseback with all his belongings in saddle bags. The three families first mentioned formed a society, meeting in their homes, then successively in a warehouse, a school house, and a court room.

Savanna Circuit: Savanna continued as a part of the Buffalo Grove Circuit until 1840. In that year the name "Savannah Circuit" appeared for the first time, and embraced all the country along the Mississippi river from Galena to Rock Island. It was a wild, new country, and the best place that the first resident minister in Savanna, Philo Judson, could find for use as a "parsonage" was a board shanty put up under the lee of a larger building. In 1842 "Savannah Circuit", sixty miles in length, was divided and the southern portion called "Union Grove", including Erie, Morrison, Albany, Fulton, and other preaching points in Whiteside County.

In the fall of 1839 the first camp meeting was held in Jenks Grove, one mile east of town. Rev. Bartholomew Weed, presiding elder, was in charge.

In 1843 the county seat was moved from Savanna to Mount Carroll. In 1845 the appointment was changed from "Savanna Circuit" to "Mount Carroll Circuit." The early history of Mount Carroll states that "Rev. Philo Judson and later Revs. Buck and G. S. L. Stuff came as missionaries from Savanna to organize the work at Mount Carroll". In 1857 Savanna again appears as a separate appointment.

Church Buildings: The first church built in Savanna was the Methodist Church, on the southwest corner of Third and Van Buren streets, dedicated in 1849. The trustees were George Davidson, John Fuller, Samuel Free, William Blundell, John Burch, William Ashby and Robert Ashby. This building having proved inadequate, a new building was completed and dedicated May 26, 1868, during the pastorate of Hiram U. Reynolds, at a cost of $3,500. The trustees were John Fuller, George Haas, J. A. Cooley, L. H. Bowen, H. C. Pierce, W. B. Goodenough, Simeon Gilbert, and J. Wesley Fuller. In 1908, during the pastorate of Rev. Christian F. Kleihauer, this frame building was remodeled to provide for basement rooms and brick veneer for the entire building, and dedicated November 1, 1908. The present parsonage, replacing a former parsonage on the same site, is a modern brick building, built in 1927, during the pastorate of Rev. A. J. Bishop, at a cost of $8,500, the final debt payment being made during the pastorate of Rev. W. S. Feldwisch.

Pastoral Service: 1836-37, James McKean; 1837-38, Robert Delap; 1838-39, Isaac Pool; 1839-40, G. G. Worthington; 1840-41, Philo Judson; 1841-42, W. W. Buck and G. L. S. Stuff; 1842-43, W. A. Smith; 1843-44, Thomas North; 1844-46, F. C. Winslow; 1846-48, Michael Decker; 1848-49, Joseph Best; 1849-50, John Luccock; 1850-51, Miles L. Reed; 1851-53, Aaron Wolf; 1853-55, John Crummer; 1855-57, Robert Beattie; 1857-59, W. D. Atcheson; 1859-61, Giles L. Wiley; 1861-64, R. C. Clendenning; 1864-66, Charles Perkins; 1866-67, Wm. A. Cross; 1867-68, Hiram U. Reynolds; 1868-70, Leonard Holt; 1870-72, Seymour Stover; 1872-73, James M. Bean; 1873-74, S. S. Helsby; 1874-75, G. H. Wells; 1875-76, Z. S. Kellog.

1876-77, F. B. Hardin; 1877-79, G. P. Sullivan; 1879-81, Joseph Crummer; 1881, C. H. Hempstreet; 1881-82 T. L. Olmsted; 1882-83, John Imlay; 1883-84, C. H. Hempstreet; 1884-87, Samuel Lauver; 1887-90, J. G. B. Shadford; 1890-91, R. A. Harwood; 1891-93, J. M. Griswold; 1893-94, S. C. Leavell; 1894-99, G. A. Irving; 1899-02, D. T. Kahl and W. R. Wilson; 1902-04, H. K. Vernon; 1904-06, G. A. Griswold; 1906-09, C. F. Kleihauer; 1909-11, F. W. Merrell; 1911-13, John Lee; 1913-14, A. E. Simister; 1914-16, H. W. Dack; 1916-20, D. E. Cruea; 1920-24, B. C. Holloway; 1924-28, A. J. Bishop; 1928-32, W. S. Feldwisch; 1932-37, Royal J. Synwolt; 1937-39, Thos. K. Griffith; 1939, A. E. Blomberg.

The Program: A characteristic of this church is its outstanding loyalty to the missionary and benevolent enterprises of the church. Present day activities include the following flourishing organizations:

Sunday Church School, Two Epworth Leagues, Brotherhood. A fully organized Woman's Society of Christian Service, divided into seven circles. A young adult Fidelis Club and Boy Scouts.

The Leadership: Albert E. Blomberg is pastor of this church and the church at Hanover, also a centennial church, now 105 years old.

The Rev. Charles Lyons, Sr., retired, is a member of Savanna Quarterly Conference.

Choir Director, Mrs. Albert Greison; Organist, Mrs. Raymond Phillips.

Stewards: Henry Airhart, Allen Airhart, Sylvester Alden, Harry Casselberry, Paul Daly, Mrs. P. M. Ferguson, Charles W. Fisher, Mrs. Albert Greison, Mrs. Vernon Hollister, Frank Lister, Mrs. T. P. Madsen, Virgil Marth, Burdette Mercer, Mrs. Hazel Phillips, Mrs. M. W. Stark, Paul V. Stevens, Mrs. Garfield Watson, Mrs. William Waymack, Arthur Weidman, Mrs. I. S. Williams, Mrs. J. C. Wittenberger.

Trustees: P. M. Ferguson, Chas. W. Fisher, E. G. Graves, Frank Lister, T. P. Madsen, Garfield Watson, Jacob Weidman, I. S. Williams, George W. Wolf.

Lay Leader, Paul V. Stevens; Treasurer, Local Expenses, Frank Lister; Benevolence Treasurer, Mrs. P. M. Ferguson; Financial Secretary, Paul Daly; Recording Steward, Burdette Mercer; Communion Steward, Mrs. William Waymack; Director of Religious Education, Mrs. Sylvester Alden; Lay Member, Annual Conference, Mrs. M. W. Stark; Alternate, Mrs. Wm. Waymack; Church School Superintendent, T. P. Madsen; President, Brotherhood, Arthur Weidman; President, Woman's Society of Christian Service, Mrs. Raymond Phillips; Presidents of Epworth Leagues, Mary Pazour, Paul Stevens, Jr.; President, young adults, Fidelis Club, Morgan Kloster.

SINGING HANDS

By Constance Hasenstab Elmes

"Break Thou the bread of life, Dear Lord, to me,
As Thou didst break the loaves Beside the sea;
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O living Word!"

The people were singing together, but without a sound. They were singing with their hands, with rhythmic gestures as their hands moved in unison. Here was rhythm without tone. Emotion and beauty without sound. Spirituality of thought expressed in gesture. Symbolic gestures. Pointing upward with reverence they sang of God and Heaven. Marking the nail prints in His Hands they sang of Jesus. They folded their hands and bowed their heads for prayer. Together they said in the sign language the Apostles' Creed and the Lord's Prayer. Then they watched with responsive faces the sermon by Phillip J. Hasenstab who has been their pastor for 48 years.

Even one unfamiliar with the language could sense the emotional power in his gestures, and see the response, physical mental and spiritual on the part of the people. So this group, and many similar groups of deaf people are meeting regularly to help each other find God and live His way. These benefits are theirs because of the gift to them of the sign language, and because of the life of a man who followed his vision.

Philip J. Hasentab, one of the pioneer preachers among the 125,000 deaf people in the United States, became deaf after illness at the age of two.

As he grew up in the home and at play there was always the barrier of his deafness which made the communication of ideas slow and difficult. One of his early memories is of a time when he and his father tried to reach out and understand each other. "Father tried to tell me that he had come from across the ocean. He would put salt into a glass of water, stir it up, and ask me to taste it. I did and found it salty, but had no idea of what he was trying to explain until long after."

He attended church with his family, and though he was interested in what he could see, he grew restless because he could not hear and understand what it all meant. So they left him at home.

When he was nine, he went away from home to the School for the Deaf in Indianapolis. Here he learned from the old masters the sign language of the deaf in all its beauty. Communication of ideas became easy, quick, and clear through signs. He learned eagerly. He worked and played hard, with study and football both on his program. When he graduated from the National College for the Deaf in Washington, D. C. he became a teacher in the Illinois School for the Deaf.

In school he was under constructive spiritual as well as intellectual influences. The early teachers of the deaf were deeply religious men. The founder of the first school for the deaf had written, "Believing that these two unfortunates would live and die in ignorance of religion if I had made no effort to instruct them, my heart was filled with compassion." So the Abbe de l'Epee, by study and experiment, devised the sign language in France, a little more than 150 years ago. His successor taught these methods to young Thomas Hopkins Gallaudet who came from America to "learn the art of instructing the deaf." Gallaudet established the first school for the deaf in Hartford, Conn. His motives are clearly indicated in his diary:

"Almighty God, thou hast placed me in my present situation. Thou seest my heart. Thou knowest my desire is to be devoted to thy service, and to be made the instrument of training up the deaf and dumb for heaven."

Of his work, it has been recorded, "The greatest triumph of his method was the clearness with which he could unfold to pupils of a few weeks standing the new and startling ideas of immaterial existence, God, and immortality."

When Philip Hasenstab began his work as a teacher, he was again associated with people of great faith. Philip Gillett and Laura Sheridan were both children of early Methodist circuit riders. So he too became actively interested in the spiritual as well as intellectual development of the children.

He began preaching in 1889. In answer to a petition from the deaf people living in Chicago, Dr. Gillett arranged, through the City Missionary Society and the First Methodist Church, for monthly services for the deaf. Dr. Gillett held the first service in May, 1889, and Philip Hasenstab preached his first sermon in Chicago and made monthly trips to Chicago during the school year.

In 1890 he was licensed to preach by Grace Church of Jacksonville. In 1893 the City Missionary Society established the Mission for the Deaf, appointing him the minister. Services were held weekly in the First Methodist Church.

In 1894, he was ordained Deacon by Bishop J. H. Vincent at the Rock River Conference session at Galena; and in 1899 he was ordained Elder by Bishop John F. Hurst and Bishop Charles Galloway. Rev. Hasenstab was the first deaf man ever ordained in the history of Methodism. Until her death in July, 1941, his wife Georgianna Elliott Hasenstab shared her husband's work, often filled his pulpit while he preached in other cities, and in every way devoted her life to their common cause.

"There are three points in favor of receiving this young man into our ministry", said the Presiding Elder, Dr. Wm. Burns, "First, we can say anything about him we wish, and he will never hear it; Second, he will never seek any brother minister's appointment; and third, no other minister will ever want his place."

So he became a "Prophet of the Long Road", traveling constantly. Trips into Missouri, Kansas, Oklahoma, Texas, Mississippi, Alabama, Kentucky, Tennessee, Georgia, Michigan, Minnesota, Maine, Ohio, Maryland, Wisconsin, Florida, Canada and Washington, D. C.

The parish now is about 800 miles long and 350 miles wide, extending into 11 conferences in 6 states. Every month services are held regularly, in a different city or town each day. They meet in churches, homes, Y. W. C. A., Y. M. C. A., out of doors, once in a box car at the noon hour.

Floods and blizzards, driving in the milk truck, shoveled out of drifts every few feet by farmers along the way, deep snow blocking roads, walking across open fields for miles, walking along railroad tracks when trains were blocked, walking miles through country by moonlight and starlight at three in the morning to an early train, by caboose of a freight train, by sleigh, so he has gone to reach his people.

And the deaf people have come to him. Sometimes they have driven 40 miles to an evening meeting and 40 miles home again. One mother said, "We bring our five year old daughter with us, even though she doesn't yet understand signs well enough to understand it all. I want her to always remember her father and mother went to church. I think it will help her."

The deaf are appreciative, and are capable of deep spiritual response. One young man wrote, "I went, gave my troubles to God, and almost instantly I felt at peace. Today I no longer fear death, and I find my greatest joy in telling others about him, and helping others understand His teaching. For to live without Him isn't living but just existing. My life has taught me that."

For over twenty years the deaf church people here have given 2 scholarships to deaf children in the School for the Deaf in Cheefoo, China. For 38 years, they have published the "Silent Herald", containing a sermon, outline for daily Bible Study, and religious news. This paper goes all over this country and to some foreign countries, reaching many who are still without any personal spiritual contacts. One man said, "I was so glad to get it, and read every word. You don't know how lonely it is to be the only deaf person in the whole town."

At present, associated with Philip Hasentab in the work, are Henry S. Rutherford, and Constance Hasenstab Elmes.

So this ministry has gone on through the years, and still goes on with Philip Hasenstab 79 years old, active and eager as ever to serve God and his people.

Since the above was written the dear and faithful companion of Brother Hasenstab who shared his burdens through the long years, has passed to her reward, the reward of a noble and faithful Christian.

Camp Grounds and Institutes

HISTORY OF DES PLAINES METHODIST CAMP GROUND

1860—1940

Prepared by Virginia M. Freeberg

Early Years: Two Brickton* farmers paced the railroad platform at Des Plaines Station early one August afternoon in 1860. They were W. C. Holton and Joel Burlingame. When the suburban train puffed into the station, two clergymen alighted, Rev. Arza Brown and Presiding Elder E. M. Boring, of the Chicago District. After rearranging their cravats, straightening their tophats, and brushing the dust of sixteen miles from their Prince Alberts, they climbed into the waiting wagon, which bumped off a mile and a half along the Des or Aux Plaines river to the farm home of Squire Socrates Rand. Rand greeted them heartily and led them out into his fine grove of hardwood trees. Satisfied that this would be an ideal spot for outdoor protracted meetings, the city clergymen suggested stakes be cut to mark the site chosen, and then asked all present to join in a prayer of consecration for the task ahead.

A few weeks later, upon the completion of the lush middle western harvest, several hundred Chicago and surrounding country Methodists descended upon the grove and pitched tents for a week's stay. The grounds had been admirably arranged through the efforts of James Lawrence, master builder and architect. A large clearing had been set aside for meetings. A circle of tents surrounded it and two avenues stretched out from it like spokes in a wheel. In all, over forty tents were erected, including a huge tent to accommodate the clergy and the preaching platform. Separate tents for boarding purposes and to assure privacy, as at home, for the ladies were set up.

The opening meeting on Wednesday, August 29, 1860 was led by the Rev. Mr. Olmstead of the Elk Grove Circuit. On Sunday, September 2, Bishop Matthew Simpson preached to a throng of nearly ten thousand in the woodland setting. To the disgust of the arrangements committee, the Chicago and Northwestern Railroad ignored the request that no Sunday train be operated and thousands poured into the grove from the city. To the campers' amazement, however, instead of

*Later to be known as Park Ridge.

the anticipated rowdies, whole carloads of devout families and pillars of the church arrived. On Monday over a hundred were presented for baptism by the Bishop, among them the infant daughter Anna of W. C. and Sarah Burlingame Holton and granddaughter of Joel. Seventy-six years later the great-grandson of Anna Holton, Robert Neal, was baptized on a Camp Meeting Sunday by Bishop Ernest L. Waldorf.

So successful was the first Camp Meeting that before its completion plans were under way for another the next year. Squire Rand again offered his grove and jubilant preparations went forward. In the intervening year the Civil War came and some urged that the projected meetings be dropped, but the planners believed that more than ever Faith was needed in this National Emergency. On July 21, 1861, when the news of the first repulse of the Union forces at Manassas reached the grounds, a mighty war rally took place. Religious meetings were suspended for the day and Rev. Henry Cox of Wabash Avenue church remarked, "Brethren, we had better adjourn this camp meeting and go home and drill." Dr. T. M. Eddy, standing under the flag, led in the singing of the Star Spangled Banner. A number of Camp boys enlisted, immediately following the meeting, among them Frederic M. Holton, who was killed in action December 31, 1862.

In 1862, due to the urgency of war news in all publications, little is known of the meetings except that they took place. In '63 and '64 they continued to grow and prosper and at the end of 1864, it was decided a permanent site should be chosen. As Squire Rand was reluctant to sell his choice tract, a search for a new location in the nearby countryside was authorized. After a number of separate deals were made, a tract of twenty acres on the southeast bank of the river was obtained close to the main line of the railroad and just south of the Northwestern picnic grove.

In 1865 the new grounds were laid out. A permanent wooden preaching stand with accommodations for the clergy was erected along with several cottages and over seventy tents. On August 25, 1865, the new site was formally dedicated. Again the grounds had been laid out with a circle of tents about the preaching area and with diagonal avenues out through the grove named for Bishops Simpson, Asbury, and Thompson, and John Wesley. Later the main walk from the trains became known as Chicago Avenue and other walks were named Merrill, Dempster, Clark, Scott, and Ames.

In 1860 children's meetings had been held for the first time at a camp meeting by Rev. B. T. Vincent. They were continued at the new site by Albert G. Lane. Thousands of Sunday School children passed under the firm but sympathetic guidance of kindly Albert Lane, who for years was superintendent of the Cook County and Chicago schools. Soon after lunch, clean and fed, the youngsters would dash to the enclosure and scramble for front seats. Bible stories, Sunday School hymns, missionary stories and sometimes testimonies would follow. Stories of sin from such innocents were generally discounted by onlookers. Year after year, boys and girls grew up into the church under this wise and splendid leadership. Many years later Deaconess Mary Anna Taggart picked up the threads of the fine work and carried it down to present days.

Years of Crisis: The First Board of Trustees was incorporated under the old Constitution of Illinois as the Chicago District Camp Ground Association in 1867. Members of the Board at that time were: Geo. F. Foster, Charles M. Lindgren, Ransom E. Clough, Robert W. Meacham, Thomas C. Hoag, Joseph E. Kennicott, John B. Ayers, James S. Kirk, and Eldridge T. Rider. That same year a severe editorial attack was launched against the 'Institution of Camp Meeting" by the Chicago Sunday Times in which it was stated that "They have had their day and should be stored away in the lumber room of the past and be allowed to mould . . . and to decay in company with the thousand other things once valuable, but for which the age has no further use."

For years rowdies plagued the outskirts of the meetings, openly tippling and blaspheming to shock the sedate and devout while engaged in their devotions. Police were present to enforce order and large jurisdictional powers had been granted the trustees in their charter to prevent serious disorders. However, the discordant activities slowly gathered momentum and on Sunday, August 25, 1867, a serious tragedy marred the meetings. A group of drunken rowdies engaged some camp meeting-bound German farmers in a battle in the town of Des Plaines in front of a tavern where the rowdies had been drinking heavily. The desperate farmers, greatly outnumbered, were forced to take refuge in a wagon shop and one of their number obtained a shotgun. In the ensuing riot a young man named Peter Menscheu was shot through the head and instantly killed. Whether Menscheu was an innocent victim or was one of the rioters is disputed, but the tragedy rocked the Camp Meeting for a number of years before the public troublemakers stayed away.

In 1869 the program fell to pieces with a sharp dispute between the city and country pastors as to the running of the Sunday trains. Led by the Rev. Dr. R. M. Hatfield, the city preachers refused to take part in the services unless the Sunday train was discontinued. The country preachers stoutly maintained that the taverns lining the wagon roads were a greater temptation to sin than the running of the trains.

The country brethren won and in 1870 invited the National Holiness Camp Meeting with Thomas Inskip and Alfred Cookman to hold their meetings at Des Plaines. For the first time a huge tent, capable of sheltering 5,000 persons was stretched over the "Holy Circle" and a church-like aspect was nearer reality. In the meantime permanent wooden "tents" arose everywhere, surrounding the circle and branching out the avenues. The tiny Swiss cottages with their curly wooden trim delighted the visitors to the grounds. Thousands came to meetings, crowding forty in a house, sleeping in groves on the ground, in trees, on benches, and in hammocks. The accommodations were taxed to the utmost to supply necessities of living and food for stomachs as well as the souls of the thousands of hungry saints.

In the years following the National Holiness Camp Meeting, Des Plaines went through one of the severest crises in its entire history. Churchmen would return from the eastern seaboard and relate the charm and elegance of Ocean Grove, Orchard Patch, and Sea Cliff, and advantages of "combining sea breezes with religion." The wealthy North Shore members and fashionable preachers were mightily tempted and at last it was decided to abandon the wooded site on the rambling Des Plaines. In 1874 it was formally voted upon by the board of trustees and the members of the Association, and the decision to sell the grounds was forced over the protests of Messrs. Kennicott, and Clough and Rev. A. Leonard.

In 1875 the last meetings to be held upon the old grounds were announced; and sadly the people who had grown in fifteen years to love the comfortable old site with its majestic trees and fresh country air prepared to leave to return no more. As the days went by the deepness of feeling increased and on the final night people were weeping openly as they asked once more for consecration. A beautiful testimony meeting was held. Songs and praises for Des Plaines alternated. Far into the night stories of what Des Plaines had meant were related by persons who could not contain their grief. The Swedish people who had come with the Norwegian brethren for the last joint meeting were sobbing. When the meeting broke up, the Scandinavians returned to their tabernacle and carried on their meeting all night. The next and final day, only half-hearted preparations were made to leave. It was not until a tent and cottage holders meeting drew up a petition requesting that the beloved grounds not be sold and the petition signed by several hundred persons, that crowds finally went home. The trustees acted upon this earnest request and postponed further action on selling the grounds.

The Lake Bluff enthusiasts went ahead with their plans and in 1876 meetings were held upon both sites. Stirred by the competition, the Des Plaines people launched numerous important improvements. A magnificent new tent was purchased. Planks on logs were removed and comfortable benches set up. A wooden sidewalk from the train to the tabernacle was erected to save feet on muddy days. Visitors at both Lake Bluff and Des Plaines, while willing to grant Lake Bluff the more pretentious site, openly preferred the atmosphere at Des Plaines. The rivalry between the two places was intense for many years, but gradually Lake Bluff became increasingly secularized. Gone were the great preaching, prayer meetings, and Lake Bluff faded away into the obscurity of a suburban village.

Years of Grace: Des Plaines Camp Grounds grew and prospered. The Women's Foreign Missionary Society which had its beginnings in a Mothers' meeting in 1872 developed a strong program and sent missionaries to far-off India and China. The Home Missions were founded and brought back tales on Women's Day of work among the Mormons and Indians of the West.

In 1881 the greatest flood of local history swept down the Des Plaines valley, overflowing into the sluggish Chicago river and smashing the lake steamers in the Chicago harbor into such a wrecked heap that over a year was needed to clear up the damage. The nearby town of Des Plaines was completely inundated and cottages on the Camp Grounds had water in them to the second floor.

The need for a comfortable hotel had been evident almost since the inception of the grounds, but it took the genius of Wm. S. Verity to get one erected finally in 1882. Its twenty-eight rooms amply supplemented the ten rooms above the boarding house until 1921, when fourteen more were added along with a parlor and a porch.

The children had been growing up under Albert G. Lane and young people's meetings were becoming popular. Under the leadership of Harry Date and his sister, the Young People's Holy Alliance was formed in 1883. This organization grew into a year round institution of the church with a monthly magazine, "The Alliance Herald." Harlow V. Holt, John P. Brushingham and other campers were active in this organization. In 1889 it united with other youth groups of the church as the Epworth League. As the oldest and largest of these merging groups it set the pattern for the new organization.

The twenty-fifth anniversary was a great year of rejoicing. Ten new acres were purchased with money lent by Mr. Verity. This money was later repaid by the Swedish folk who occupied the new area. The Ladies' Improvement Committee presented a series of farsighted proposals asking for electric or gas lighting of the grounds and cottages, the raising and leveling of all cottages and painting them, improved sanitary conditions, and enlarged sleeping accommodations.

In 1889 and 1897 the National Holiness Camp Meetings were again held at Des Plaines. The years were rich in religious associations. Tommy Harrison, "the boy preacher," Dwight Moody, the Asbury Lowreys, the Willings, Amanda Smith, the colored evangelist, Billy Sunday, Col. and Mrs. George R. Clark of the Pacific Garden Mission, Col. Frank Hardin, D. W. Potter, evangelist and president of the trustees, Gipsy Smith, Charles Uzziel, Crossley and Hunter, and others brought saints and sinners alike to their knees in deep repentance. Quotas of hundreds of souls were assigned and made. Many faiths met and cooperated fully in the great task of bringing all men to a clear understanding with God. Sanctification, exhortations, salvation, mourners, "power" preachments, love feasts, prayer seasons, testimonies, and song services filled the air. Everywhere happy throngs gathered in rain and sunshine and worked heartily for the Lord in the woodland setting to which they had become passionately devoted.

One day each year was set aside as a Golden Wedding Day for the old folks. This was day of recognition of all who could testify to fifty years or more "marriage" to the Christian life. The oldsters in this group set the pace for others in joyous singing and fervent testimonies. The exuberance and devotion in their loyal hearts usually reduced the onlookers to tears of admiration. Among the members on this roll were: Father Lasher, Father Wheadon, Father Joe Kennicott, old Joel Burlingame, Grandma Eberhart, mother of four Methodist preachers, Mark DeCoudres, Mrs. Anna Pennington, Grandma Brown, Rev. C. L. Bowen, Elder E. M. Boring, Mrs. Phoebe Gray, Freeman Martin, Persis Richardson, Jerusha Sherburne, and others.

Noble citizens led the lay work from the very beginning. Among them: Albert Lane, Peter Daggy, George Foster, Charles Busby, Orrington Lunt, Senator John Logan, John Wentworth, George B. Swift, Judge Bradwell, Col. George P. Robb, Capt. Julian Fitch, Joseph Kennicott, J. H. Manny, Fathers Wheadon and Lasher, Ransom Clough, Thomas C. Hoag, John Date and others too numerous to mention.

In 1903 the long dreamed of wooden tabernacle materialized. Joshua Watts labored well and steel beams took the place of tent poles and wooden siding displaced the billowing canvas.

Scandinavian Fellowship: The Swedish brethren first came to Camp Meeting in 1864, following the native language programs of the German Methodists. Upon the removal to the permanent site, the Scandinavians erected the first large wooden tabernacle. Their building was a landmark for years and pioneered in conveniences for Camp Meeting. Later two larger chapels were erected in succession, the latter one having sleeping accommodations on the second floor. Finally in 1907 the attractive wooden building now designated as Wesley Chapel was located in the midst of the Swedish church cottages called the "Square." The Norwegians dedicated their wooden tabernacle in 1906. The Swedish and Norwegian brethren always vied in devoutness and beautiful singing. The early hour of their morning prayer meetings was only outdone by the lateness of the last prayer meeting. On many a Camp Meeting night the Scandinavians prayed and sang the clock around.

Among the names that stir Scandinavian memories are: Charles and John Lindgren, Sven Nelson, Revs. Satterfield, Anderson, Westergren, Berg, Petterson, Peterson, Mooganson, Svenson, Liljegren, and Sorlin.

On the last night of the three great services of Camp Meeting a joint communion was held in the main tabernacle. The Norwegians gathered at their square and the Swedish leaders corralled their flocks. Forming lines and carrying lanterns, they marched down the two great avenues toward the circle, singing their hymns in their native tongues. The bobbing lanterns and sweet music were observed through the forest by the still throng awaiting them. After the inspiring mass communion the groups broke up and returned to their tabernacles for their final prayer meeting.

At the close of each Camp Meeting year, after the final evening service, the presiding elder formed a marching group from the congregation. With lanterns and trumpets leading, the marchers wended their way about the encampment in serpentine fashion, singing "We're Marching to Zion". At the end of the "march around" there were handshakes all around and tearful farewells. This custom became a tradition of Camp Meeting.

Fiftieth Anniversary: By the time 1909 brought the Golden Jubilee session, campers were ready to pause in their labors and reflect upon years rich in golden memories. A history was compiled from the letters of Sarah Burlingame

Holton and printed in the Jubilee hymn book. It was illustrated with pictures of the men and women who had brought the Camp through the successful nineties toward a good start for the new century. Under beloved Bishop Quayle the meetings were fired with a wonderful spirit of kindliness of Christians toward each other. These were the camp's best music years with the famous Preachers' Quartette, and Charles Gage, Thomas Gale, and O. F. Pugh leading in the evangelism of song.

By the time of the Jubilee, the camp had grown from the original twenty to thirty-five acres. Walks stretched down tree-lined lanes to all parts of the grounds. More than one-hundred seventy-five cottages had been erected, ranging from impermanent shelters to pretentious home-like dwellings. Tents flanked the cottages during the Camp Meeting sessions. Many persons now stayed two months instead of the week of early years. Three tabernacles had been erected for regular services and a young people's tent served the children and the Epworth League. Five or six hotels and nearly fifty church cottages had accommodations for overnight guests. Three restaurants were scattered over the grounds and a grocery supplied staples. A barber shop, police station, post office, railroad station and baggage office, corrals for horses, and parking space for bicycles and an occasional automobile were provided.

Uneven Beginnings of the Modern Era: But things never went too smoothly with Des Plaines Camp Grounds. An even-tenored life is monotonous. During the years when the bicycles competed with teams, furors over the moral issues arose. At last, as the sight of young ladies in baggy bloomers with ankles neatly encased in leather tandeming with young men became commonplace, the excitement died down and Camp life lapsed peacefully into its quiet vein. With the coming of the automobiles, though, a different crisis arose. For one thing the automobile widened horizons as nothing since the railroad had, and the Sunday crowds for Camp Meeting went chugging off over the country-side on warm summer days. Even people who remained faithful to the meetings could go back and forth to the city more readily and huge overnight crowds dwindled. Cottages fell into disrepair or remained boarded up all summer and many people were convinced that Camp Meeting days were over. Twice during 1913 and 1914, the Association gathered to vote upon disbanding and twice the motion lost by just a few votes.

The trustees struggled to raise money enough for the necessary improvements to bring the crowds back. Plans were drawn up for water from Des Plaines, a sewerage system, comfort stations, modernization of the dining hall, and electricity. Joash boxes, and improvement committees were used to raise the necessary funds. At last contracts were let and work was under way, when the heavy hand of the World War fell upon the country. Red Cross, Y. M. C. A., and Liberty Loan drives wiped out the Camp's subscriptions, active workers for the Grounds became enmeshed in Draft plans, Food for Europe undertakings, and young men were hastened overseas. Religion had to come last and a bewildered group of trustees struggled under the mounting burden of debt even while the improvements were brightening the grounds. At last with the War's end under the presidency of R. G. Kimbell, money became available and the improvement program went on with increasing zeal as the standards demanded became higher and higher with the prosperity of the Post-War Era. Magnificent programs, children's directors, young people's workers, and buildings, clubs, deaconess workers, gardeners, grounds superintendents, a new dining hall, a gigantic swimming pool were thrown into the breach to stem the outgoing tide.

On a casual afternoon in 1920, Mrs. Hattie Boone, hotel hostess, gathered a group of women in the grove near the newly remodeled hotel to help her in repairing the huge American flag used by the Camp during the War years. The conversation of the circle of ladies was concerned with the problem of the debt, the condition of the sheets of the hotel, the need for improving the appearance of the Grounds, and who might be enlisted to work out these problems. Mrs. Boone pointed out that there never was anyone to do all the little things which always cropped up. Challenged by the idea, on the spot, the Women's Auxiliary was formed with its objective, "To help the Trustees and to beautify the Grounds." In the critical years that followed, the women of the Auxiliary worked side by side with the Trustees to bring back the crowds of earlier years.

Gradually the old-timers laid down their burdens and at last in 1930 Wm. S. Verity, the last of the original founders, went off to join the rest on that "other shore."

The season was extended to four and five and sometimes six months, but the dark days of the depression came. In 1932 and 1933 the Camp Grounds settled to a new low point with cottages everywhere falling into decay and being abandoned. But Des Plaines has always had leadership for its darkest moments and though it seemed the seventy-fifth anniversary could not be faced, let alone celebrated, a determined group of women, with a far-sighted woman as their leader, rallied with a show of strength that gave the Camp a new lease on life.

Seventy-Fifth Anniversary and the Beginnings of a New Religious Age: In the great memorial pageant and camp meeting of 1934, nearly every camper participated and the spirit of old Des Plaines fell like a mantle on the shoulders of a new generation. Each year since 1934 has seen a more beautiful Des Plaines. With the longer season a new meaning came into the religious life of the campers. Clubs and groups of campers of all kinds grew as people sought to work together in this new found "Christian fellowship in God's great out-of-doors." Here was a retreat to peace and wholesome living from a world rotting at its foundations. Here was an opportunity to reaffirm one's belief that Christ's way could be practiced—a living instead of a talking religion. Slowly the people came back and still are coming. Young couples needed a refuge in which to rear their children. Youth groups came, surprised and indignant that they had not known Des Plaines before. All were delighted to know that such a place of park-like beauty and tranquillity could exist within the shadow of a great city.

By 1935 the summer session had been lengthened beyond the regular Camp Meeting program to cover every weekend of the summer season with conferences and special meetings. A summer branch of Illinois Wesleyan University was launched with five instructors and about a dozen courses. This became an annual feature of the Camp Grounds for several years. In 1936 the camp meeting session under the direction of Rev. Phillip T. Bohi lasted a full month. This was the longest Camp Meeting program in Des Plaines history. It covered a variety of interesting and important topics.

A modernization program for the dilapidated cottages had been started in 1934 and was beginning to show effect. Brightly painted and conveniently equipped, they set a new standard that stimulated the whole of the camp to new activity. Plumbing, tank gas, electric refrigeration, attractive interior decoration made daily living as simple as city life. Outdoors, gardens and parks filled in the empty spaces where cottages had disappeared in the disastrous years. Under the skilful hands of enthusiastic gardeners, color and fragrance were spread about until the cottages seemed to reside in a continuous park. A junior auxiliary of live-wire girls sponsored each year a Garden and Flower Show.

Under the management of the money-wise Women's Auxiliary the hotel was completely modernized with plumbing, comfortable beds, brightly decorated rooms, and a cheerful lobby and lounge. Local artists were invited to exhibit their paintings and the splashes of color lent an attractive air to the main rooms. The dining hall under the Auxiliary's direction was completely redecorated, a Swedish Coffee Shop added, and the kitchen was filled with the delicious odor of home cooking and baking.

Recreational activities were provided for all ages. The horseshoe courts were enlarged and improved. Croquet courts for ladies and children were constructed. Shuffleboard and ping pong in the dining hall occupied cold evenings. The swimming pool with its attractive blue paint grew in popularity throughout the Township as the high rating of the State officials assured safety and cleanliness. The Aquatic Club with its work for a pool accomplished began a program of tree replacement, as fires, storms, and age took away many of the giant trees. Already leafy boughs have stretched shelter and shade across the bare spots.

In 1937 a series of post-season non-religious lectures and programs was launched. A variety of intelligent and cultural materials was brought each year to the campers by experienced lecturers and young artists of the community.

The addition of a group building to the hotel unit and close cooperation between the dining hall, hotel, and pool managements brought institutes of all denominations to Des Plaines for their summer programs. Because of clean, convenient surroundings, the park-like playground, and delicious meals, word has been spread around and organizations are flocking to the old Grounds again to set their affairs right with the Lord.

In 1938 the second great flood in eighty years came and forced a temporary exodus a week before Camp Meeting. As the flood waters crept higher, a tiny group of forty refugees gathered in the hotel, one of the last dry spots. Slowly the ominous waters rose toward them and lapped about the pillars supporting them above it. Finally the word came that the waters had started their recession to leave a sea of mud and heaped disaster. Yet one week later all was scoured and clean again and meetings went on, on schedule. The tremendous effort that bent the backs of every camper to this task welded a tightly knit group that found itself in the joy of cooperative living.

With 1940 a fervor not known since Camp Meeting's earliest years stirred the campers. Preparations for the Eighty-first Camp Meeting, the Eightieth Year, the Centennial of Rock River Conference, and the first anniversary of the united Methodist Church enlisted every camper and brought people from every part of the country. Houses were painted, gardens weeded, pageants rehearsed, and plans carried through.

With a successful year accomplished, crowds jostling about, and parking lots filled with automobiles, campers could pause again to take stock of the years. The eighty years seemed wonderfully worthwhile. Memories of past times came back one after another. Under the beautiful old trees, it seemed that all the familiar figures walked about again. The spirit of the great past laid a kindly hand upon Des Plaines and pointed toward a hundred years.

In preparing the above material the author is indebted to the newspaper files of the Chicago Tribune, Inter-Ocean, Times, Journal, and Daily News, and to the Libraries of the Chicago Historical Society and Chicago Tribune, and the Newberry Library, and to the history of W. B. Norton in the Golden Jubilee Hymn Book, the early minutes of the Board of Trustees, and reminiscences of old residents.

FORWARD LOOK WITH THE AMERICAN YOUTH HOSTEL MOVEMENT

As the newest part of its Youth Program, the Methodist Camp at Des Plaines has directed part of its overnight accommodations and leadership toward the establishment of a Youth Hostel.

Hosteling is a non-profit, educational means of traveling for young and old. Hostelers travel under their own power either by cycling, hiking, canoeing, or some other way. The hostel movement was established in Europe before the first World War but has been in America only six years, with its national headquarters at Northfield, Massachusetts. A clean, wholesome form of recreation, hosteling can be carried on in groups or by individuals. A hostel furnishes members of the organization with a clean comfortable place to sleep and a kitchen where he can prepare his meals. Separate sleeping, and bathing accommodations are provided for the boys and the girls. Hostelers provided their own sheets in the form of a sleeping sack. Should a hosteler become ill during his stay at the hostel, the house mother cares for him until he is better or his parents come for him.

Upon arrival at a hostel the hostler turns in his pass, signs the register, pays his fee, shows his sleeping sack, and is assigned his bunk. He prepares his meal on the cook stove and eats his dinner with other hostlers who may be present. After supper he sits around and chats with the group and by ten p. m. is usually asleep. The next morning he arises early, breakfasts, and cleans the hostel of every trace of his visit. He then obtains his pass from the house mother and starts again on his way. Hostelers have a very high code which they have created for themselves, and their travels about the country have built character since they develop reliance upon self, respect for property, courtesy, and consideration, toward others, and a spirit of helpfulness at all times.

Des Plaines Camp Ground is ideally situated for a hostel. It is within an easy cycle ride of Chicago. It also provides the fine spiritual atmosphere essential to hosteling. For those unable to take longer than a weekend it affords a short and pleasant holiday. Nearly all summer there are religious programs in progress that holstelers may attend if they wish. On the Grounds is a fine swimming pool and other forms of recreation. Adjoining the Grounds are beautiful forest preserves, which border the river. Through these the hosteler may cycle, horseback, or hike. If he is a student of nature, he will find an abundance of trees, wild flowers, and small wild animal life to study. As hostelers may spend three nights at the hostel, out of Chicago visitors have a chance to visit the city and return each night to the quiet of the country.

The second season of Des Plaines Youth Hostel has closed and over eight hundred names of overnight guests are to be found on the register, which is in itself a record. But the houseparents and sponsors are even more pleased with the group of splendid, alert, charming young people who have visited them. It is a new adventure in Christian fellowship to join hands with a movement that is serving the youth of America in so fine an undertaking. It is the aim of the Des Plaines Camp Grounds to serve youth in every possible way.

TRUSTEES OF THE CHICAGO DISTRICT CAMP GROUND ASSOCIATION 1941-42

Raymond G. Kimbell, President, Member of Wilmette Church; J. S. McClure, vice-president, Berry Memorial Church; George F. Witt, Secretary-Treasurer, St. John's; William G. Cooper, Euclid Avenue; Rev. Clarence H. Diercks, Euclid Avenue; Herbert W. Kirchhoff, Oak Park First; M. E. Mickelson, Bethel Norwegian Danish; David J. Leaf, First Swedish; Douglas Cork, West Chicago.

FRANKLIN GROVE CAMP GROUND

By Miss Adella Helmershausen

The first camp meeting was held at Franklin Grove from August 31st to September 7th, 1881. This district camp meeting had been secured by the Reverend Anthony Hasbrouck Schoonmaker, pastor of the Franklin Grove Methodist Church 1879-82. He procured the fine Meneely Bell for this church; resided in Franklin Grove in his declining years and died triumphantly singing, "Let me go where saints are going to the mansions of the Blest." He is buried in our cemetery near by the camp grounds.

The Reverend William A. Spencer was our presiding elder when we began the camp meeting. W. A. Spencer born September 6, 1840 Rock Island, Illinois, converted at 7 years; army service Sept. 1861-Aug. 1865; in the ranks 8th Illinois Cavalry two years as private and sergeant; two years as chaplain; joined Central Illinois Conference 1867; Rock River 1875, appointments in Central Illinois Conference 1867, Camden Mills circuit; 1868 Hale Chapel; 1871 Moline; 1873-74 went with

Bishop Harris around the world, 1874 Wenona, Rock River Conference; 1875 Chicago, State St.,; 1876 Chicago Clark St. (as Junior Preacher); 1878 Rockford, Centennial; 1881-1884 Dixon District; 1885 Chicago, Clark St. (6 weeks); Nov. 1885 Ass't. Corresponding Secretary Board of Church Extension; 1892 Corresponding Secretary Board of Church Extension. Delegate to General Conferences 1884 and 1888. Died Sept. 25, 1901.

Dr. Spencer is especially remembered for his singing "Cast Thy Bread Upon the Waters," "My Mother's Beautiful Hands," "I shall Be Like Him, Wondrously Like Him," "We're Marching to Zion," "Gypsy Boy" and "Marching to Zion."

Franklin Grove Camp Meeting was descendant of previous camps, one held in 1836 at Elkhorn Grove, Carroll County, Illinois; another at Peter Plantz's Spring, Ogle County, north of Franklin Grove in 1837. Elizabeth Ann (Lyons) Roe wrote of this camp meeting:

"That fall, 1837, Brother Isaac Poole was sent to our circuit, and he thought there had better be a class formed at our house. This was very congenial with our feelings. He preached and made an effort, and there were twelve united in a class that evening, and John Martin was our class-leader. Many precious souls were converted there, and our little class gradually increased.

The next summer, 1838, Brother Poole thought we would have a camp-meeting in the grove. Under those little trees I had knelt many times and prayed the Lord that there might be a camp-meeting there, as the place was well-fitted for it, such excellent water and such a beautiful grove.

Brother Poole gave out the announcement of the Camp meeting all around the circuit. It was then a four-week's circuit. He sent the news by letter, and on horse-back, all around the circuit and rallied the brethren. He labored intensely, and by Friday morning there were the usual tents on the ground, and the camp-grounds well arranged, Brother Summers safely landed and we had a gracious meeting that night. On Saturday a number of settlers came in, and then we had quite a large congregation. Brother Summers preached and prayed in the spirit. Brother Lummery was there and gave us some of his old-fashioned spiritual preaching. The Spirit of the Lord was upon the people. What attention. What religious zeal was manifested there.

The country was over-run by "Black Legs"—a set of horse-thieves who were stealing horses and cattle, robbing houses, and doing all sorts of mischief; and many of the people feared they would be there and do some mischief. Sabbath came and early in the day the "ringleader" of this set was seen to walk on the grounds with a number of suspicious looking characters with him. They appeared civil. Many of the congregation were alarmed. After we had been at dinner at our tent the "leader" came to me and said they would like to take dinner if they could pay for it. As it was Sabbath I could not take money but told them they could eat with us, and put money on the table for the collection which they did. They lingered that evening til the meeting was about closed, and then left without doing any harm.

The meeting commenced at early candle-light. Brother Lummery preached in the spirit. Brother Poole exhorted, the power of the Lord was in every word, every prayer. What an easy access the Child of God had to a throne of grace. Brother Poole called for mourners, the altar was soon crowded. They were directed to believe on the Lord Jesus. The next morning we had a love-feast at the stand. There were quite a number who found peace in believing while in the love-feast.

Forty joined the church. Our camp-meeting closed, and from that time we had a continual revival for two years. Our class had more than one hundred members. It was a gracious revival."

The Epworth League

The Epworth League was a strong feature of the camp-meeting from 1889 to 1919.

The Reverend G. R. Vanhorne, P. E. Dixon District says: "Our Epworth chapters are flourishing and doing excellent work. They are springs refreshing and life invigorating.

Our district camp meeting, in finance and spiritual power, was a complete success. The district as a whole reports progress.

The Epworth League is of God. To the church it is developing as an arm of strength. Our Epworthians in waiting upon God and working for God, have gathered an inspiration that has begotten an earnest desire for Christlikeness of character; and the truth has dawned upon them.

"That in a boundless universe,
Is boundless better, boundless worse."

And they have bound themselves in covenant relations to walk in the King's Highway which leads the soul into the "boundless better."

There are within our District, 40 organized chapters with a membership of 1,750. There are also 20 Junior Leagues, with 836 members. These chapters have, during the year, raised $1,300 to promote church work. And as a proof that they are alive to the interest of human souls, 148 conversions have occurred this year through the efforts of these consecrated young people. There are 532 copies of the "Epworth Herald" taken.

Two League Conventions have been held during the year. The first at Princeton and the second at Oregon. The papers read and the addresses delivered were of a high order and some of them were secured for publication in the local papers and in our religious periodicals. One chapter of the District has 22 members who are capable of leading and have lead public meetings with marked acceptability. This is but a type of Epworthian."

Epworth

By Adella Helmerhausen, Secretary, Dixon District Epworth League.

Blue sky and English sun and mist,
Broad lands and meadows hedged with green,
An old, wide tower by breezes kissed
A higher steeple half unseen,
A vast expanse of sky and light
All beautiful and warm and bright,
A benediction resting down
Above the fair, white country town
Of Epworth.

The winds the primrose dangles leave
To ripple o'er the flowing Don,
Where Humber boatmen chant at eve,
The Kiel song far the water on.
And Humber's tide runs full and free
To swell the music of the sea.
Thus floats afar on vibrant air
The influence of trust and prayer
Of Epworth.

Sweet vale of pleasant Lincolnshire
Amid the placid waterways!
The new world lifts its altars here
To worship at thy shrine of praise.
They vestal garments surplice all,
They fragrant incense burns to fall
On holy heart and bended brow,
And thine the temple holy now,
Of Epworth.

There lingers in the evening air
The prophecy of Oxford power,
Of City Road and Bristol fair,
Of the anointing oil and hour,
Of Methodism come to men
In pentecostal power again,
And dear to pilgrim heart, and sweet,
The echoes which the years repeat
Of Epworth.

The Epworth road, yet leadeth down
  An Emmaus walk to countless feet;
The dear old English country town
  Is Bethany where still we meet.
For us the paths the Wesleys trod
The fellowship of Christ in God,
The consecration and the praise
That filled and thrilled the hallowed days
            Of Epworth.

THE LADY BEAUTIFUL, MISS WILLARD

I

The heralds of the gospel blest,
  Ascend the pulpit stair,
The golden carillon rechimes
  Its carol on the air,
And humble, churchly, neighbor-folk
  Are bowed in holy prayer
The Lady Beautiful with them
  Enrapt in worship there.

II

The magistrates of law august
  Sit at the Council Board
A battle of the shining wits
  In argument is scored,
"Can we for paltry gain or tax
  The Liquor Curse afford?"
Thus speaks the Lady Beautiful,
  A priestess fair, adored.

III

The dregs of men debauched and doomed,
  Die in the darkened street,
The drunkard staggers slowly past,
  The snow his winding sheet,
While frenzied dance-halls flash and flame
  Their jazz to tempted feet,
The Lady Beautiful draws near
  In pity to entreat.

IV

The lords and delegates today
  Upon Earth's forums wide,
Are legislating for the Right,
  That Might be sanctified,
That Faith with Freedom may prevail,
  That Hope with Love abide.
The Lady Beautiful their Star,
  Her shining Torch, their Guide.

—By Adella Helmershausen

One Day's Program

W. C. T. U. at the Camp Ground Sunday

The day proved to be all that one could wish, delightfully pleasant. By ten o'clock a fine audience had assembled and greeted the members of the Juvenile Templars and Junior League, as they marched on the ground to music. Miss Alice Helmershausen presided at the organ, and little Ruby Schmucker acted as President. After a song by four girls, Miss Leona Canterbury in a clear, eloquent, earnest manner delivered a recitation full of thought and advice emanating from those that have died through the effects of alcohol. Recitations were given by Arthur Smith, Mary Hewitt, Clytie Roe, Walter Newcomer, Zella Graff, Sidney Jones, Minnetta Roe and Louie Leedham, Elsie Lott, Harry Lincoln and Ella Jacobson, each sang a beautiful song very nicely. Laura Group and Rubie Schmucker gave instrumental selections. One of the pleasant features was a "Bell Song" by ten girls. Three little boys, Frank Crawford, Willie McGuire, Frank Yingling, pleased the audience very much in a neat short recitation. All the little folks acquitted themselves well. Their recitations and songs were carefully prepared, and each one knew his part and spoke his piece distinctly so that the audience heard them plainly.

The speaker of the forenoon was Mrs. Louisa Rounds, state president, and we have never been permitted to listen to a more forcible, earnest sermon on Character Building than she delivered. Her strong earnest voice with its clear ring and thorough enunciation carried every word to the ears of her vast audience of probably a thousand people. Many of them we trust to go to their homes resolved to lead a clearer and purer life.

Miss Mary Mahan of Moline, assistant state evangelist, spoke in the afternoon to the young people. Her topic was Personal Purity. While her voice could not be heard by all her audience, yet those within her reach listened to the sweet words of counsel, entreaty, and advice of one, young in years, thoroughly in earnest, and must have imbibed from her forcible words a desire to be better, purer, and holier in life.

The singing of the day was furnished by choirs from Amboy, Ashton and Franklin Grove. A pleasant feature of the afternoon was the song by little girls in charge of Miss Wicker.

Mrs. Rounds gave a temperance address in the evening which was listened to by a very large audience. May many of her stirring words bear fruit in temperance thought and action in the near future.

Frances Willard at Camp Meeting

One of the high spots of the Franklin Grove Camp Meeting was the visit of Miss Frances Willard of W. C. T. U. fame, where she spoke to 5,000 people. Those of us who were privileged to meet and hear her will carry off a memory of her through our days, and maybe through all eternity—God bless her beautiful name.

TWENTY-EIGHTH ANNUAL FRANKLIN GROVE CAMP MEETING

July 14-July 24, 1910

THE PROGRAM

Thursday, July 14—Opening Day

2:30 P. M.—Grand Army Service with Flag Raising. All old soldiers invited and welcome. Special sermon. Mrs. Cecilia Gondret will sing.

7:30 P. M.—Key Note Service. Rev. Henri F. Gondret, Evangelist will preach. Special music.

Friday, July 15

2:30 P. M.—Annual Meeting of the Woman's Home Missionary Society. Dr. Frederick H. Wright, New York City, will speak.

Saturday, July 16

2:30 P. M.—Annual Meeting of the Woman's Foreign Missionary Society. Miss Dorothy Jones, China, will speak.

Thursday, July 21

2:30 P. M.—District Rally of Leaguers. Dr. Christian F. Reisner, Prognosticator. Chicago Preachers' Quartette will sing.

Friday, July 22

2:30 P. M.—Methodist Men. Addresses by Laymen. Chicago Preachers' Quartette will sing.

Saturday, July 23

2:30 P. M.—Of Special Interest to Workers. Dr. Reisner will speak. Chicago Preachers' Quartette will sing.

The Two Sundays, July 17th and 24th

10:30 A. M.—July 17—Rev. B. Barrett Evans, pastor of Princeton church, will preach.

2:30 and 7:30 P. M.—Rev. Henri F. Gondret, Preacher.

10:30 A. M.—July 24—Dr. M. E. Cady, pastor Earlville church, will preach.

2:30 J. M.—Bishop W. S. Lewis of China, will preach.

7:30 P. M.—Evangelist Gondret will preach. The Chicago Preachers' Quartette will sing.

THE DAILY PROGRAM

8:00 A. M.—Camp Devotions in the Tabernacle. A half hour of Praise and Prayer. Leader, Claude S. Moore.

9:00 A. M.—Sunday School Institute, conducted by Dr. Christian F. Reisner, New York City.

9:00 A. M.—Kindergarten in charge of Miss Mattie Tullis.

10:00 A. M.—Scriptural Studies.

1:25 P. M.—Ministers' Round Table led by Dr. C. F. Reisner and others.

1:30 P. M.—Junior League, in charge of Mrs. A. Hunt.

2:30 P. M.—Preaching and Anniversary Services.

4:00 P. M.—Recreation.

6:45 P. M.—Epworth League Institunte, in charge of Rev. John E. Fluck and Dr. Reisner.

7:45 P. M.—Evangelistic Services. Evangelist F. Gondret will preach. Mrs. Cecilia Gondret, his mother, will sing.

Great Musical Program

Believing in the power of music we have sought to bring to the camp several special helpers. We are sure this will please you and help you as well.

Rev. Frank Briggs will train the Junior choir. He will do it well. We remember the good done by this company of young singers last year. We look for better things this year.

Mrs. Cecilia Gondret, soloist and sometime member of the Royal Opera of Stockholm, Sweden, will be present throughout the ten days. She is the soloist for her son and will sing every night. She will also sing on special days and at various services.

The Chicago Preachers' Quartette will be with us the last four days. Beginning Thursday the 21st and closing Sunday the 24th. More popular than ever. They are in great demand. We are very fortunate in securing them for so long a time. Bring out all the folks to hear them sing Zion's songs.

Miss Flora Wicker will preside at the piano.

On Sunday, July 17th, Mr. A. W. Rosecrans, of Ashton will teach the Sunday School lesson at 1 P. M.

These ministers and Presiding Elders served as a Reception Committee to meet campers and make them welcome, 1881-1919:

1881, A. H. Schoonmaker; 1882-3, P. C. Stire; 1885-6, Geo. L. S. Stuff; 1887, Miles W. Satterfield; 1888-9, Geo. M. Bassett; 1890-94, Myron L. Norris; 1895-98, Ernest W. O'Neal; 1899, Wm. B. Slaughter; 1900-2, I. E. Honeywell; 1903-06, J. R. Hamilton; 1907, Fred L. Baldwin; 1908, W. J. Abel; 1909, L. P. Warrington; 1910, Wm. K. Loufbourrow; 1911-12, A. E. Simister; 1913-14, A. E. Ulrich; 1915-17, F. A. Graham; 1918, Warren E. Kern.

Presiding Elders: 1881-4, W. A. Spencer; 1885-8, L. E. Curts; 1889-94, G. R. Vanhorne; 1895-1900, G. C. Clark; 1901-05, A. T. Horn; 1906, A. D. Traveller; 1917-12, C. S. Moore; 1913-1918, J. M. Phelps.

Memories of Our Franklin Grove Camp Meetings

By Callie B. Morgan, Dixon, Ill.

The Bulletin of 1919 was the last one issued; and E. C. Lumsden preached the last sermon Sunday evening, July 13, 1919.

Evangelists: We had two evangelists who did great good. They were Thomas Harrison "the Boy Preacher" and Amanda Smith, a colored preacher. One sermon of the latter's was from Psalm 139:23 "Search Me, O God." One of her sayings was, "I do not want anybody to pity me because I am black."

Other evangelists were D. W. Potter and his singer E. F. Miller who were present 1887 and 1906; Elwood J. Bulgin, the southern preacher in 1901. His sermon on the Prodigal Son's Father was a great message. Henry Ostrom 1903, and Myron Taylor 1916 were worthy messengers of God.

Pioneer Preachers: The two pioneer preachers the Rev. Barton Cartwight, and the Rev. A. H. Schoonmaker are very vivid in my mental picture of the beginning of the camp-meet-meeting. Brother Schoonmaker's biographer says "Cherry Valley and Franklin Grove camp-grounds were largely due to his perseverance and energy. His clarion voice could be heard in song or exhortation long before the encampment could be seen. He was the first superintendent of the camp-meeting and he put in weeks of hard work prior to the opening each summer. He located in Franklin Grove in 1890 as Bible Agent; died in 1895, so for fourteen years he was a great power in the camp-meeting.

Who that ever heard them shout could ever forget Grandma Bradstreet, Mother Roe and Mother Swartz as their glad Hallelujahs rang out through the camp! Also "Happy Harry Hostetter's "Amen" and "Praise the Lord's" made us all happy.

The Rev. W. A. Spencer was P. E. 188- 1885. I can see him at the organ playing and singing with so much expression "My Mother's Beautiful Hands;" and Chaplain C. C. McCabe with his powerful voice singing his famous song "We're Building Two A Day," when he was Church Extension Secretary.

The closing scene on the last night during Elder Spencer's term, was another great experience, as the people joined hands around the Tabernacle, singing, with Brother Spencer at the organ, and leading the song. His favorites were "We're Marching to Zion," "Is My Name Written There?" "I'm A Child Of A King."

On July 16, 1908 Bishop Quayle preached two remarkable sermons, in the afternoon and evening. In the afternoon we experienced a terrific storm. Thunder, lightning, wind, and a downpour of rain, so it was with some difficulty that we could hear him. I presume he chose purposely Matt. 7:25-27 for his text. "And the rains descended; and the floods came, etc." and it certainly was realistic. Fortunately we were in the new tabernacle and the roof did not leak as the old one, but I think some water came down the hill under the seats. His evening text was "I that speak unto thee, am He"—"the woman then left her water-pot."

Among the host of ministers who preached at Franklin Grove Campmeeting I recall these bishops: Thoburn, Oldham, McDowell, Wilson, Stuntz, Lewis and Nicholson.

Memory of Camp-Meeting

By Mrs. Clara Preston Rowe, Dixon, Ill.

The camp-meetings were all a great blessing to me. The meetings held in Hitchcock Chapel were full of inspiration, especially the early morning prayer-meeting. One special address on missions by Harvey Reeves Calkins stands out most vividly in my memory. Then, there was the singing, especially the Preachers' Quartette. The fellowship of and association with other Christians left a lasting impression. I sigh for the good old days.

A BRIEF HISTORY OF THE LENA CAMPMEETING, LENA, ILLINOIS

By Rev. C. C. Hartung

The year 1941 marked the seventy-first anniversary of the opening of the campmeeting at Lena which is still serving several thousand Methodist people in the northwestern corner of the state of Illinois. On August 27, 1870, thirty years almost to the very day after the organization of Rock River Conference, the Lena campmeeting opened its first session. Since that time not a year has been missed, and of this fact the Lena campmeeting association is very proud. At first the campmeetings were more or less local affairs, with residents of Lena and the immediate community providing the bulk of attendance. Speakers in the early days were preachers and exhorters in the locality. Big names were not important then. Just the advertisement that a campmeeting was to be held was enough to bring out the people. Rev. F. A. Reade, who was the presiding elder in 1870, and Rev. F. Curtiss, the pastor of the Lena Circuit, were largely responsible for the opening of the campmeeting. Acquiring a lot situated on what is now State Highway 73, these leaders erected a large tent and began their meetings. It was not until 1881 that a campmeeting association was formally organized. In that year also, thirteen acres of land were purchased in the approximate location of the present grounds.

After the acquisition of a grove, people began to attend campmeeting in larger numbers, many of them bringing their tents and other camping equipment with them to remain throughout the week or ten days' session. In fair weather the meetings were held outdoors, and pulpits made from the stumps of large trees were scattered about for the preachers to stand on. Often several meetings would be going on at the same time. One of these pulpit-stumps is still in place near the entrance to the grounds.

By 1897 the campmeeting had become such a popular thing that a tabernacle was erected with a seating capacity of 2000 people, and additional land adjoining was purchased, bringing the total area to slightly over 20 acres, the present size of the grounds. Plans were made to permit people who wished to build permanent cottages and cabins, the ownership of these cottages to revert to the campmeeting association when the builders were through using them. A large stable was erected and a kind of stockade built around the grounds for protection from vandals at night.

The popularity of campmeetings throughout the nation was gaining rapidly, and for thirty years following the turn of the century, literally thousands of persons found their way to Lena each summer. It was known then as the Freeport District Campmeeting and retained this name until the merger of Freeport District with Rockford District, when the name Lena Campmeeting was adopted. Old-timers love to reminisce of the days when as many as ten thousand people would be found on the grounds over a Sunday. A perusal of the records shows that strict regulations were in force on the Sabbath day. For a time the gates of the grounds were kept locked on Sunday, and those who wished to attend Sunday meetings had to be inside by Saturday evening. The world and its affairs were literally shut out. Such was the popularity of the campmeeting that the Illinois Central Railroad ran special trains from Freeport and Galena, and old train schedules show that as high as six campmeeting specials came to Lena on certain days. For a limited time, however, these trains were not permitted to operate on Sunday.

During the never-to-be forgotten Chautauqua area, regular Chautauqua programs ran in conjunction with the campmeeting and during this time large sums of money were spent each year on programs. In the early 1920's, even though the popularity of such programs had not yet waned, this practice was stopped because of the belief that they disrupted the religious atmosphere of the meetings.

In 1921 an Epworth League Institute was organized by Charles K. Carpenter, then district superintendent, and this Institute still operates for the young people of the western end of Rockford District during the same week as the campmeeting. Though the Institute has never been large there has never been any suggestion of its discontinuance, for it serves a group of youth who would not be able to travel the distance required to attend other Rock River Conference Institutes.

Today the character of the Lena Campmeeting has changed considerably. Quick and easy transportation facilities have reduced the number of adults staying on the grounds for the full period to a very few, and the day-time programs are now in complete charge of the Young People's Institute and the Woman's Institute. The evening services, however, are well attended, and Sunday meetings find the tabernacle well-filled. At present the association, with William Arnsmeier, a layman who lives at Davis, as its president, operates a ten day campmeeting during July or the early part of August. Where hundreds of other campmeetings throughout the nation have had to close their gates in recent years, Lena has kept going and is operating free of debt.

The spirit of the 1941 session approached the under-lying spirit of the old days. No longer is the intense emotionalism of the older days displayed, and no longer does the grove echo with resounding Amen's, but this is no indication of a lack of religious fervor. The 1941 speakers, John Holland, R. L. Semans, C. C. Hartung, T. S. Potter, J. R. Uhlinger and A. D. Klontz, produced a deep awareness of the religious needs of the world, and it is this that is to be sought after at such meetings as are held each summer at the campmeeting at Lena.

BERGER CAMP GROUND

The Berger Methodist Camp Ground is located on 147th Street, now called Sibley Road, near Greenwood Ave., 2 miles east of Halsted Street. This Camp ground consists of ten acres of land, and was bought in the year 1884. The neighborhood was called Sand Ridge. A Campground association was organized and incorporated under the name "The Camp Meeting Association of the Chicago District of the Chicago German Conference in the Methodist Episcopal Church." The Presiding Elder, Rev. George L. Mulfinger was the first president, and Samuel Wuest, the secretary. For a number of years camp meetings had been held in a grove near New Brennen, now called Tinley Park, and in Diekmann's Grove near the present camp ground.

Members of the Methodist Church could lease a lot for the price of $25.00 and were permitted to set up a tent for the time of the Camp meeting or build a cottage on their lot; the ground cost $1500.00.

The first trustees were Rev. G. L. Mulfinger, Rev. J. J. Keller, Rev. Wm. Haas, Henry Rieke, A. Thies, John Berger, V. Rudolph, D. Bakenhus, and S. Wuest. At that time the Chicago German District consisted of 13 churches in the city of Chicago and churches in Arlington Heights, Aurora, Blue Island, Champaign, Crown Point, Cedar Lake, Danville, Elgin, Frankfort, Hammond, LaPorte, Melvin, Michigan City, South Bend, Sand Ridge, Tinley Park.

As soon as enough money could be raised a suitable tabernacle was built with wooden floor and comfortable seats. A hotel, and home for the caretaker, soon followed. Some of the congregations and church families built cottages and soon a small village of about 50 cottages surrounded the tabernacle and made an ideal campground. The Pennsylvnia Railroad Company built a small depot with platform near this Campground and called it Berger Station, in honor of the German Methodist Berger family. This Railroad Company printed special tickets at reduced rates during the Berger Camp meeting and we had from two to six extra cars for Berger on Saturdays and Sundays during camp meeting time and we could see hundreds of people parade from the trains to the camp ground and crowd the spacious tabernacle and cottages. Those were the days of camp meetings and real revivals, of prayer meetings and lovefeasts; all the sermons were evangelistic, and we did not have to advertise them as such. The old German hymns would ring out as we shall never hear them again in America.

All expenses would be paid from the free will offering taken up on Sunday, no debt rested on this camp ground for over 50 years. Sunday School, Epworth League and Missionary Conventions were held here. Finally we too became modern. City water, gas, electricity and sewers came to the campground.

In 1933, the German conferences merged with the Mother conferences and some changes came. This writer served during the last 30 years the camp meeting association as Secretary and President. He has great hopes for the future and prays that the Southern District of this conference make use of this campground and make it a blessing for the future generations.

H. C. LOEPPERT.

CENTENARY CAMP GROUNDS, NEW LENOX, ILLINOIS

By A. C. Crawford

Way back when camp meetings were "camp" meetings the towns' folk and farmers, from many miles surrounding New Lenox, packed food, bedding and utensils on hayracks, box wagons and democrats and over dusty roads wended their way each year in mid August towards the Centenary Camp Grounds at New Lenox, Illinois.

The camp, consisting of twenty acres in a beautiful grove, is situated thirty-four miles South West of Chicago and six miles East of Joliet. The Presiding Elders of the Joliet and Chicago Southern Districts were the superintendents of the meetings.

The first session was held in 1867. The sessions lasted from ten days to two weeks. The daily program consisted of Prayer Meeting at 6:00 A. M.; Bible Reading at 8:45; Preaching 10:30; Children's meeting at 1:15; Preaching 2:30; Cottage Prayer Meeting 4:00; Young Peoples' Meeting 6:30; Preaching 7:30; and Gates closed at 9:30 P. M. In the eighties the daily attendance averaged around one thousand and on Sundays, with all nearby Methodist Churches closed, more than five thousand persons visited the grounds. "Many who came to scoff, remained to pray."

Two statements from the list of "Regulations" will indicate the attitude of the founders of the Camp Meeting regarding the conduct of the campers.

1. "The area within the public square is designed exclusively for religious services, and all promanading, conversation, smoking and other conduct which would be improper in a church edifice, is prohibited within the area."

2. "During the regular hours for worship, all business must be suspended, and all persons not necessarily prevented by other duties, are expected to be in the audience."

In those early days mosquito smudge fires were built upon elevated platforms. No decision was ever reached as to which was the greater pest—the smoke or the mosquitoes.

For many families the camp meeting was the outstanding social event of the early Autumn. Lasting friendships were formed by both young and old during those camping days.

John Crawford, father of William H. and Edward B. who were members of Rock River Conference, was a charter member of the Board of Trustees and was its secretary from the date of organization until 1890 when he became President which office he held for many years. His wife was granted the first choice of a lot on the grounds and she selected the one adjoining the preacher's cottage and speaker's stand.

Otis Hardy of Ottawa Street Church, Joliet, was another charter member of the Board. A. Allen Francis of New Lenox was elected a trustee in 1870 and in 1883 was made Treasurer and Superintendent of the Grounds. Many improvements were due to his thought and work.

Rev. Stephen R. Beggs and Rev. Hooper Crews were among the ministers at that first meeting and Rev. Beggs was a regular in attendance until his death in 1895.

The certificate of the organization of the Centenary Campmeeting association is duly recorded in Will County Records held in Court House of Joliet, Ill. Organization date —Nov. 9, 1867. Chairman of meeting—Rev. W. T. Stewart Presiding Elder of Joliet District. First Trustees elected as follows:

Otis Hardy of Joliet, Abel Bliss of New Lenox, John Crawford of Wilton, Harvey Evans of Plainfield, Elijah L. Brayton of Blue Island, Russell Segar of Yellow Head, Joseph Lewis of Channahaan, John S. Jessup of Wilmington, John S. McGrath of Lisbon.

Warranty Deed is dated Sept. 15, 1869, and recorded Sept. 22, 1869. Grounds contain 21 26-100 acres more or less— "To have and to hold the same in trust for the Centenary Campmeeting association of the Joliet District of the Methodist Episcopal Church incorporated by the act of the Legislature of State of Illinois in force from and after April 15, 1869.

By Rev. Albert Bauman

The old Camp meetings at New Lenox continued to be a great success for over 50 years. However, the time did come when conditions changed greatly. The attendance decreased from year to year, and finally became so very small that the Campmeeting Association voted to discontinue the Campmeetings. Then it was, that the Young People of the Joilet half of the Joliet-Dixon District came to the rescue and saved the Grounds for the church. They leased the Camp Grounds from the Campmeeting association for the use of the Epworth Leagues of the Joliet Group of Churches, and held an Epworth League Institute on the Grounds in 1922.

Ever since that year, for 18 years now, there has been an Institute for the Leaguers in the old Centenary Camp Grounds of New Lenox. Four years ago the Dixon half of the Joliet Dixon District sent its Leaguers to this Institute also, since the Franklin Grove Institute had been discontinued. From that time on the Young People of the Leagues of the entire District have frequented the New Lenox Institute.

An Institute Grounds committee, made up of representatives from the Joliet Group of Churches now has full charge of the Grounds. The old Tabernacle of the Campmeeting days has been torn down, and the assembly periods of the Institute and the evening programs are held under a canopy of beautiful maple trees. All the classes of the Institutes too, are held out in the open. The Grounds Committee has greatly improved the equipment of the Camp grounds. Some years ago a commodious Dining Hall was built. Since that time most of the cottages held by individual owners have been acquired, and many of them repaired. A modern water system, a new lighting system, a sanitary system, and showers have been installed. The old indebtedness of almost $3000 has been reduced to $600. A new day has dawned for the old New Lenox Camp Grounds.

The New Lenox Institute of the Joliet-Dixon District is one of the most successful Institutes of the Epworth Leagues of the Rock River Conference. The enrollment for the past two years has reached nearly 300 students. This Institute has become one of the important factors in the experience of the Young people of the churches of the Joliet-Dixon District.

Diamond Jubilee

The Seventy-fifth Anniversary of the Centenary Campmeeting was celebrated on the Grounds at New Lenox on Sunday, July 27, 1941. Homer Rodeheaver led the Song Service and Bishop James H. Straughn of Pittsburgh was the preacher. The Jubilee Historical Pageant, written by Miriam Luecke Angus, was presented in the evening.

EPWORTH LEAGUE INSTITUTES

Collocated by the commission on Institutes of the Board of Education of the Rock River Conference—

PAUL W. GRIMES, Chairman

LAKE GENEVA YOUNG PEOPLES INSTITUTE

(First Epworth League Institute organized in the Methodist Church)

The first Epworth League Institute, under the management of the Central Office, was held at the Des Plaines Camp Ground in Chicago in the summer of 1906. Because the Camp Ground folk did not like the levity of the young people the Institute for 1907 met at Conference Point on Lake Geneva, Wisconsin. Dr. Edwin H. Randall, former general secretary, and Miss Emma A. Robinson, of the Central Office, were among the first leaders. These leaders sought for a plan that would combine the spiritual, educational and recreation; that would build Christian character, train for leadership and lead to life consecrations.

The leadership of the first Institute will be of interest; Dr. Thomas Nicholson, later Bishop Nicholson, Morning Watch; Prof. F. C. Eiselen, Bible study; Dr. Christian F. Reisner, recreation; Miss Isabelle Horton, noted deaconess of Chicago; L. Wilbur Messer, general secretary of the Chicago Y. M. C. A. and Dr. P. A. Baker, head of the Anti-Saloon League.

The story of the Lake Geneva Institute cannot be told without the names of Mr. Irving Kelly, Dr. Dan B. Brummitt, Dr. W. E. J. Gratz, Dr. H. Clifford Northcott, Mr. Gordon Humphrey and Mr. John L. Horsley, who for sixteen years was the promotion manager, not only of the Chicago week, but also of the Southern Wisconsin week. The list of Deans through the past twenty years includes the names of Dr. Ernest C. Waring, Dr. "Daddy" Logan, Dr. C. Claud Travis, Dr. Fred D. Stone, Dr. C. A. Bloomquist, Dr. Harold C. Case, Dr. Morgan Williams, Rev. Ray Honeywell, Rev. Paul Bloomquist and Rev. John L. Tennant.

Each summer for more than thirty years hundreds of our Methodist youth have gathered on this hallowed ground amid nature's' superlative beauty where, guided by chosen leaders of youth, they have attained to new stature in spiritual growth.

The transformations in the conduct of the Institute at Conference Point have been almost unbelievable. Less arduous discipline and increasing freedom of judgment and decision have come naturally. The instituters have passed from a rigidly superintended routine of the old school-teacher type to the larger liberty of a student directed and controlled Camp. Here is successfully conducted the giant experiment of living together in community life, an inter-racial brotherhood, all being part and parcel of the larger purpose of Christian living, where the leaders lead and advise with, but no longer superintend.

No one can begin to estimate how large and far-reaching has been the influence of Geneva in the life of the Church here and everywhere. Instituters of the yesterdays are found in all phases of lay-work, in our pulpits at home and serving "unto the uttermost parts."

LAKE GENEVA HI LEAGUE INSTITUTE

A group of 30 young people banded together for Christian training on the Des Plaines Camp Grounds in 1928 and formed the first Hi-League Institute. Activities of this camp for girls and boys of adolescent age were under the leadership of Rev. Charles Draper, dean, and William J. Laskey, president.

It was an enthusiastic, growing group which has steadily increased in numbers, reaching a peak attendance of 450 in 1940. Because of the enlarged enrollment the 1941 Camp will be divided into two sections.

In 1933, the Camp was transferred to Lake Geneva where it has been held every summer since.

The leadership of the group has been handed on successively to: Rev. Milton D. Bayly, dean, and Raymond C. Ellis, president; Rev. Paul Grimes, dean; and William J. Laskey, president; and in 1940-1, Rev. Clarence Diercks, dean and, Roy Krueger, president.

In addition, the support of many other assistants throughout the years has helped make this project of promoting the Christian way of living, one of the most successful and worth while efforts carried on within the Methodist Church.

THE NEW LENOX INSTITUTE, NEW LENOX, ILLINOIS

The New Lenox Institute began its work in 1922. This was the year after the Camp meetings, held on the Old Camp Ground near New Lenox, Illinois for over thirty years, had been discontinued.

A Grounds Committee representing the Leagues of the Joliet Group of the Joliet-Dixon District now holds a long time lease on the Camp Ground. This committee has done much to improve the Camp through the years. A new dining hall was built, most of the cottages belonging to former Camp meeting attendants, have been purchased and repaired, a new electric light system, a new water system, a new sanitary system, have been installed, and in many other ways the Old Camp ground has been made a very attractive place to hold the annual Institute for the Young People.

Since the Franklin Grove Institute on the Dixon half of the District, was discontinued four years ago, the Youth of the entire District now frequent the Institute at New Lenox. Of course, this means a much larger and better institute at New Lenox.

An Institute Committee representing the churches of the entire Joliet-Dixon District selects the Leaders for the Institute year after year. Among those who have served as Deans during the years are the following: the Rev. Quincy Wright, the Rev. Edward G. Schutz, the Rev. Henry Rompel, the Rev. A. C. Nesmith, the Rev. Charles Draper, the Rev. Albert Bauman.

The New Lenox Institute has become a big factor in the life of the Young People of the Churches of the Joliet-Dixon District, of the Methodist Church. The student enrollment in 1940 reached nearly 300 composed of High School and College age youth.

CAMP EPWORTH INSTITUTE, GARDEN PRAIRIE, ILL.

The Rockford District Epworth League under the leadership of John W. Bruce of Freeport and Donald A. Tripp of Belvidere, district presidents successively in 1923 and 1924, began two very small Epworth League Institutes at Camp Lena and Camp Epworth, Illinois camp grounds. These institutes were sponsored by Dr. C. K. Carpenter, former district superintendent, (now retired),who made it possible for the Leagues to organize and conduct these Institutes on the camp meeting grounds.

They first began as three-day institutes as part of the camp meeting weeks and later were extended to a full week in conjunction with the camp meetings, and still later when camp meetings fell off they proved the sole drawing card for the young people of the district.

It was under Dean Quincy R. Wright, then of Rockford, now district superintendent at Kirkwood, Missouri, that the institutes received their initial impetus, and we have the largest number of young people. Successive deans, managers, and district superintendents have carried on to make these two small institutes a power among the young people of Rockford district communities. The Reverend W. C. Rasche Jr. is now Dean, and Charles Kuntz is Camp Manager of Camp Epworth.

LENA YOUNG PEOPLES' INSTITUTE, LENA, ILLINOIS

Camp meetings have been held on the Methodist Camp Ground at Lena, Illinois, for seventy years, and during the later decades "children's work, on the institute idea" was carried forward in an agreeable and effective manner. For the last fourteen years, a regularly credited institute has been conducted, usually offering courses for Intermediates, Seniors, and Young People. The first of these institutes was conducted in 1926 with Harry C. Brown as dean. Other deans have been: Roy Crocker, Churley Bloomquist, Royal Synwolt, Lester Stanton, and Herbert Chenoweth. Attendance of registered full-time instituters has ranged from 70 to 250, the latter number being attained only when Camp Epworth was not in use. Dedication to Christian life work has always been a feature of this institute, and more than a score of ministers, ministers' wives, and missionaries have made their life work decisions on these beautifully wooded grounds at Lena. At the 1940 institute, there were four young candidates for the Christian ministry, and one prospective Y. M. C. A. secretary.

BERGER HI-LEAGUE CAMP, DOLTON, ILLINOIS

Formerly William Nast Epworth League Institute

The William Nast Epworth League Institute was organized in 1922 at the Old German Camp Grounds near Dolton, Ill., under the supervision and direction of Dr. Adam J. Loeppert. The Institute was named after the Founder of German Methodism in America, Dr. William Nast. From the beginning it was conducted in the English Language. The Rev. Fred H. Koehnemann of South Bend, Indiana was the first dean. The territory comprised the churches of the Chicago German District, and sometimes the registrations reached as high as 325 in number. This institute was dissolved at the time of the merger in 1933 of the Chicago Northwest Conference with six contiguous English speaking conferences. The Institute went forward under its old name for five or six years under the direction of Chicago Southern District Leadership. Berger Hi League Camp sprang out of this group and was organized in 1939. The present officers are: J. Hopkins Kleihauer, President; Lucile A. Pilgrim, Secretary-Treasurer; E. Lester Stanton, Dean; Frank T. Palm, Manager.

BERGER JUNIOR CAMP, DOLTON, ILLINOIS

The Berger Junior Camp was organized in the summer of 1937 to provide a Christian Camping experience for boys and girls of the fourth, fifth, and sixth grades. The Camp, which now has completed its third summer, has the distinction of being the first Camp for junior boys and girls in the Methodist Church. The records show, however, that there are more camps under non-religious auspices for this age group than any other.

The Commission on Children's Work of the Rock River Conference Board of Education has taken over this camp as a project hoping that it will be the fore runner of other such camps in this section. Donald R. Crocker, is dean.

GOODWILL INDUSTRIES

(Continued From Page 208)

Three therapeutic work relief projects were set up, one in connection with the Cook County Hospital for orthopedic and cardiac clients; one in connection with the Chicago Tuberculois Sanitarium to serve arrested cases of tuberculosis; one with the Woman's Service Bureau of the Relief Commission to serve neurotic women for whom the psychiatrists desired therapeutic work. The results of this program, supervised by doctors and directed by occupational therapists and nurses, was very satisfactory, productive of great results for many individuals served. When all the work relief program was turned over to the WPA, a restriction of the Federal Government prevented the continuance of these services by other than public agencies. Since the fall of 1935, the Goodwill Industries has been carrying on its program on a much limited scale because it has had to secure all its financial income from the sale of finished products and from miscellaneous donors. Since 1935 the program has consisted of a sheltered work activity which provides handicapped people with an opportunity to be self-supporting. Some therapeutic work and training has been carried on, but on a limited scale because of lack of funds.

Today

For two years following the discontinuance of the projects carried on in connection with the government, the organization had considerable difficulty adjusting its finances and program, but this was accomplished, and its service to handicapped people has been increasing each year till it has reached its present status. There are now over 62,000 homes contributing their discarded material. To pick up this material, the Goodwill Industries owns and operates ten trucks, in addition to the large number which it hires during the spring and fall rush seasons. Seven stores, located in the poorer sections of the city, are operated by the organization and staffed by handicapped salesmen, to sell the material which is reconditioned in the shops. In addition to the 27 able-bodied persons who are employed on trucks and in supervisory positions, there are 117 handicapped persons now working in the various departments of the organization and receiving $1,100.00 as wages each week. Thirty-five types of handicaps are represented among these workers:

Heart condition	5	Muscular paralysis	2
High Blood Pressure	5	Arthritis	3
Diabetes	1	Fractured hip	2
Hernia	3	Stiff knee	2
Neuralgia	1	Defective hand	1
Stomach Ulcers	1	Disabled shoulder	2
Parkinson's Disease	1	Spine injured	2
Bronchitis & Sinus	1	Both legs crushed	1
Incipient tuberculosis	1	Crushed leg	1
Loss of an arm	8	Side paralyzed	1
Loss of a leg	7	Floating knee	1
Loss of both legs	3	Defective vision	5
Osteomyelitis	5	Hard of Hearing	7
Club feet	1	Deaf-orals	14
Scoliosis	2	Speech defects	2
Dwarfism	2	Aged	6
Infantile paralysis	13	Mental disorders	2
Spastic paralysis	1	Epileptic	2

Except during the period when it operated projects in connection with the government, the Goodwill Industries has been approximately 85 per cent self-supporting through its sale of reconditioned material. During the current year of 1941, $135,000.00 of its $160,000.00 budget is being derived from sales. The balance of the budget must be secured through financial donations.

The Future

The Council of Social Agencies of Chicago now looks to the Goodwill Industries as the one organization of the city to develop a large and comprehensive program for the rehabilitation of handicapped persons. With the backing of the Council and the support of the Church and the public at large, the Goodwill Industries should continue to expand till it is employing ten times as many handicapped people, is operating a vocational training school for hundreds of disabled persons, is providing curative work to remove or minimize the handicaps of many men and women each year, and is carrying in a practical manner to all the handicapped people of the Chicago Area, the message that it is the spiritual values which are important, and that a handicapped person can find success and happiness in spite of handicaps and often just because of them.

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